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OUR PARTY IS A GLORIOUS PARTY CONTINUING AND DEVELOPING THE ANTI-JAPANESE
REVOLUTIONARY TRADITION

Pyongyang KULLOJA in Korean No 5, May 80 pp 2-8

[Text] Our party is the tested staff and guiding force of the revolution which is gloriously continuing and developing the brilliant revolutionary tradition set in motion by the great leader Comrade Kim Il-song amidst the flames of the anti-Japanese struggle.

Continuing the glorious revolutionary tradition established by the respected and beloved leader is the fundamental task of our party as a chuche-oriented party, and herein lies the main wellspring of its invincible strength and leadership.

By continuing the great anti-Japanese revolutionary tradition, our party has been able to weather the most severe trials and tribulations and push forward vigorously our great undertaking of revolution, defending the integrity of the chuche bloodline, and to be consolidated into the invincibly powerful revolutionary party that it is today.

The fact that our party and people have been able to successfully carry out revolutionary tasks at various stages, countering at each step of the way the aggressive maneuverings and activities of domestic and foreign class enemies, and to vigorously push ahead with revolution and construction so as to transform our nation within a short historical time frame into an advanced socialist state, is due to the thorough continuance and development of glorious revolutionary tradition.

The glorious revolutionary tradition set in motion by the great leader Comrade Kim Il-song is today being brilliantly continued and developed by our party, and thoroughly embodied in all aspects of social life. This constitutes a resolute guarantee that our great revolutionary undertaking, blazed in the forests of Paektu, can be carried out to fruition.

As our people look back over the path of victory that they have trod with the party under the wise leadership of the great leader, possessed of

enormous national pride and revolutionary self-confidence, they become more firmly resolved to eternally glorify the anti-Japanese revolutionary tradition and to carry out until completion the great revolutionary undertaking of chuche blazed by the great leader.

1

To correctly continue and develop revolutionary tradition is, for a working class party, the fundamental problem in finalizing the revolution and completing the tasks of socialism and communism.

The undertakings of socialism and communism are advanced and brought to fruition through a process in which the party of the working class protects, continues and develops revolutionary tradition. The process of completing the great revolutionary undertaking of the working class and the undertakings of socialism and communism is precisely that process of safeguarding, continuing and developing the revolutionary tradition first blazed by the leader on the road to revolutionary victory.

Consequently, the question as to whether or not revolutionary tradition will be correctly continued and developed constitutes the most fundamental issue of whether or not the party carries out its mission as the revolutionary vanguard of the working class, and whether or not it maintains its intrinsic nature as a party which aims at implementing the revolutionary thought of the leader. The long-term historical experience of the revolutionary struggle of the working class has shown that, when the revolutionary tradition set in motion by the leader is not correctly continued and developed, the party degenerates and the revolutionary undertaking pioneered by the leader is left uncompleted.

Firmly defending, continuing and developing revolutionary tradition is an important problem in protecting the excellent leader of the working class from the maneuverings of class enemies, and in continuing and developing the revolutionary undertaking of the leader.

Only when the party of the working class resolutely safeguards the purity of revolutionary tradition and brilliantly continues and develops it can the party firmly maintain the clarity of the revolution and carry out to fruition the difficult and complex work of remolding nature, society and mankind in a revolutionary manner.

The revolutionary tradition of the working class was formed as the peerless leader organically melded revolutionary theory and revolutionary practice, and blazed the correct path to victory in revolution, during the course of history.

As one representing the interests of the working masses, and as the genius behind the revolution, the peerless leader created his guiding philosophy of the revolution to reflect the demands of revolution in his nation and the aspirations of the popular masses, and, in the course of waging a

fierce struggle to embody this philosophy, established a precious revolutionary tradition which the party of the working class must eternally continue and develop.

The revolutionary tradition established by the leader is filled with the guiding philosophy and ultimate objectives of the revolution, and the ways and means of waging revolution--a synthesis of ideological and spiritual values and rich practical experience possessed of immortal vitality accumulated during the process of revolutionary struggle.

All of these revolutionary heritages created by the leader at that point in history when he was charting the revolutionary cause of the working class constitute the historic roots of the party and the revolution.

The great leader Comrade Kim Il-song has taught as follows:

"Our party is a glorious party which grew from the deep roots of the anti-Japanese armed struggle; it is an invincible party, tempered and tested during great revolutionary struggle." ("Selected Works of Kim Il-Song" Vol 4, second edition, pp 102-103)

To say that revolutionary tradition constitutes the historic roots of revolution means that it is a bloodline drawing together the past course of the revolutionary struggle of the working class on behalf of communism, and the wellspring which provides immortal vitality to that struggle.

First and foremost, revolutionary tradition establishes the guiding philosophy, principles of struggle and ways and means of struggle that the party must consistently make use of as guidelines in the process of fulfilling the cause of socialism and communism.

The revolutionary thought created by the leader constitutes the guiding philosophy of the party and the revolution, and forms the nucleus of revolutionary tradition. The party of the working class shapes its behavior and carries out its revolutionary tasks based on the guiding philosophy, principles of struggle and ways and means of struggle set forth by the leader who originated this revolutionary tradition. Such is the depth of the roots of the revolutionary tradition established by the leader in the life of the party of the working class and in revolutionary struggle.

Revolutionary tradition also provides a permanent model and example which should be gloriously embodied in carrying out the revolutionary struggle for the cause of socialism and the cause of communism.

The revolutionary undertaking of the working class on behalf of the cause of socialism and communism is advanced and completed by the process of carrying out revolutionary tasks in a variety of areas and stages. The struggle in all areas and stages of the revolution does not stand alone, but is rather part of a unified process subject to the ultimate objective of building socialism and communism through joint struggle.

To correctly orient the process of advancing such a revolutionary struggle on behalf of socialism and communism, there must be a fixed model and prototype to which the struggle should conform. Such models and prototypes are steeped in the revolutionary tradition created by the leader at the historic point in time when he was charting the undertaking of revolution, and constitute the historic root and revolutionary heritage of the revolutionary undertaking of the working class.

Consequently, to thoroughly safeguard the revolutionary tradition established by the leader and to continue and develop it, generation after generation, is of fundamental significance in strengthening and developing the party of the working class and in achieving victory in the great undertaking of revolution.

Continuing and developing revolutionary tradition is a fundamental demand of endlessly developing the party of the working class into a party which puts into practice the revolutionary thought of the leader.

The party of the working class was created on the basis of organizational and ideological preparations laid by the leader, and has strengthened and developed revolutionary tradition so that its roots are firmly planted.

In the process of charting the great undertaking of revolution, the leader created the guiding philosophy of the party, laid out the party line and revolutionary program, and formed the ideological and theoretical heritage which must be adhered to in party activity. In addition, the leader nurtured communists amidst the flames of struggle, thus preparing the organizational framework necessary for founding the party and achieving the unification of the rank and file communists.

Such ideological and theoretical contributions made by the leader of the working class constitute important assets not only in the founding of the party, but also in protecting its life and endlessly shaping and developing it into a party which puts into practice the revolutionary thought of the leader.

Only when the party of the working class brilliantly continues and develops revolutionary tradition can its countenance as a revolutionary party be preserved without change, however harsh the circumstances, and the political and ideological unity and solidarity of the party based on the revolutionary thought of the leader be resolutely put into practice. Likewise, then too can the capacity of the party to struggle and lead be increased in all directions, and it be enabled to vigorously direct revolutionary struggle and construction.

Along with such, the correct continuance and development of revolutionary tradition is a fundamental requirement in achieving victory in the great undertaking of revolution, and in the cause of socialism and communism, charted by the leader.

The great leader Comrade Kim Il-song has taught as follows:

"Continuing the revolutionary tradition of anti-Japanese struggle is our duty, our honor and a guarantee of our victory." ("On Building the Communist Party" Vol 2, p 299)

The revolutionary struggle of the working class for socialism and communism advances toward victory based on the revolutionary tradition established by the leader.

In order to complete the cause of socialism and communism, the party of the working class must successfully carry out various stages of revolutionary work, and remold nature, society and the individual in a revolutionary manner based on the revolutionary thought of the leader.

All the valuable revolutionary contributions which are a part of the revolutionary tradition established by the leader constitute a lifeline which provides perpetual vigor and vitality in the carrying out of the revolutionary struggle to fulfill the revolutionary undertaking of the working class and the cause of socialism and communism, as well as a capital for completing the undertaking of revolution and an ideological and spiritual wellspring.

By correctly continuing and developing these precious revolutionary heritages, the party of the working class can firmly establish *chuche* and vigorously promote revolution and construction, irregardless of the severity or complexity of the situation.

Freedom of action for the party and people of any nation can be successfully guaranteed only on the basis of correctly making use of the historic roots of that nation's revolution.

When the revolutionary tradition established by one's own leader is not correctly continued and developed, all problems cannot be solved through personal beliefs and convictions, the masses cannot harbor a high sense of national dignity and pride, and the encroachment of obsolete ideological currents, such as flunkeyism and dogmatism, cannot be turned aside.

The continuance and development of the revolutionary tradition first established by the leader on the road of revolution constitutes the wellspring for continuously strengthening the party of the working class into a militant and revolutionary party capable of safeguarding the leader's undertakings and of brilliantly carrying them out, and for vigorously advancing revolution and construction.

Our party is a great party which, deeply rooted in the brilliant revolutionary tradition established by the great leader Comrade Kim Il-song amidst the flames of the glorious anti-Japanese revolutionary struggle, is continuously growing stronger and developing.

Creating at an early date the immortal chuche idea, the great leader charted the undertaking of communist revolution under its banner, and in the process of so doing established the most glorious revolutionary tradition of our party.

The revolutionary tradition of our party is filled with the ideological framework of chuche, priceless revolutionary exploits and rich struggle experience, revolutionary work methods and people-oriented work attitudes.

The revolutionary tradition of our party, as the most precious revolutionary heritage of that historic point in time when the great leader Comrade Kim Il-song held aloft the banner of chuche thought and charted our great revolutionary undertaking, constitutes the historic root and cornerstone of our party and our revolution.

Created by the legendary hero and ever-victorious iron-willed leader, the respected and beloved leader Comrade Kim Il-song, our party's revolutionary tradition is the greatest revolutionary tradition which firmly guarantees the victory of the revolutionary undertaking of communism. In our party's revolutionary tradition is embodied the great leader's revolutionary thought, the wisdom of his chuche idea and leadership, his superior strategy and tactics and lofty morality, his steadfast revolutionary will and principles.

Further, the revolutionary tradition of our party was established during the course of a grand revolutionary struggle which charted an untrodden path for achieving, under the leadership of the working class, democratic independence and social liberation from complete colonial status amidst the flames of an unprecedentedly brutal and protracted struggle. Consequently, our party's revolutionary tradition is in content the most broad-ranging, rich and profound, and is possessed of enormous influence. To continue and develop such a grand revolutionary tradition is the source of unending honor and pride for our party and people.

In making the brilliant revolutionary tradition formed by the great leader in the forests of Paektu the historic root and cornerstone, our party is capable of vigorously leading a revolutionary struggle of unparalleled severity and harshness along the path to victory, and can accomplish immortal grand achievements. To this end our nation is today renowned as a socialist state epitomizing freedom, independence and self-sufficiency, and our people a strong and dignified people.

Indeed, brilliantly continuing and developing the revolutionary tradition established by the great leader Comrade Kim Il-song constitutes a fundamental guarantee for eternally preserving the purity of the glorious bloodline of our party and revolution, and for carrying out until completion the great undertaking of chuche.

Today the immortal revolutionary tradition established by the great leader Comrade Kim Il-song at the time of the anti-Japanese struggle is being brilliantly continued and developed by our party.

Our party considers the question of continuing revolutionary tradition to be an issue which affects the destiny of the party and the revolution, and is wisely leading the work to correctly continue and develop revolutionary tradition.

First and foremost, our party is striving to continue and develop a single tradition--the chuche revolutionary tradition--by thoroughly safeguarding the politico-ideological purity of our revolutionary tradition.

The great leader Comrade Kim Il-song has taught as follows:

"While we do continue tradition, we cannot continue that which is unfit."
 ("Selected Works of Kim Il-Song" Vol 2, second edition, p 72)

Thoroughly safeguarding the politico-ideological purity of the revolutionary tradition is an important problem which is of fundamental significance in correctly continuing and developing revolutionary tradition.

The revolutionary tradition continued by the party of the working class was created and brought to blossom by the leader who for the first time charted the path of revolutionary victory. Accordingly, the content of revolutionary tradition should be composed of the revolutionary heritage attained during the process of the leader's revolutionary activities.

Without being related to the leader's revolutionary activities, nothing can be revolutionary tradition for the party to inherit. If the revolutionary tradition becomes even slightly tarnished by heterodoxies which bear no relation to the revolutionary history of the leader, the purity of the revolutionary tradition is muddled and its character undergoes change, and in the end the result is that the revolutionary tradition dies. Only by continuing the revolutionary heritage established by the leader who charted the path to revolutionary victory as revolutionary tradition can the party of the working class thoroughly protect the purity of the revolutionary tradition, and continue and develop it endlessly, generation after generation.

In essence, the struggle to preserve and protect the revolutionary tradition is a struggle to guarantee the politico-ideological purity of the revolutionary tradition established by the leader, and a struggle to protect the revolutionary undertaking charted by the leader. To the extent that imperialism remains in the world and class struggle continues, revolutionary tradition is not automatically protected. The historic experience of the communist movement has shown that all sorts of

opportunists and traitors to the revolution will engage in wicked maneuvering to slander and weaken the party's revolutionary tradition in order to put an end to revolution.

A party which does not safeguard the purity of revolutionary tradition loses its identity as a party fulfilling the undertaking of the leader, and is rendered incapable of completing its historic mission. The revolutionary character and invincible strength of the party of the working class stems in great part from the manner in which it preserves and protects the purity of revolutionary tradition.

As a militant party that holds high the revolutionary banner of the chuche idea without the slightest hesitation and regardless of hardships and obstacles, the power and honor of our party reside in its vigorous preservation and protection of the purity of the revolutionary tradition.

Our party maintains the consistent position that there can be only one tradition within the party, and, leading wisely, safeguards the anti-Japanese revolutionary tradition as its most valued possession.

By seeing to it that not a speck of anything unrelated to the revolutionary history and destiny of the great leader adulterates the revolutionary tradition, and at the same time, that the revolutionary tradition established at the time of the anti-Japanese revolutionary struggle is found in all spheres of revolution and construction and thoroughly safeguarded, our party is incorporating the anti-Japanese revolutionary tradition in all its purity and is lighting the way for all future generations.

The party's revolutionary policy on taking revolutionary tradition and using it in the culture and arts sector to enrich original works of art and musical compositions demonstrates the fundamental policy of our party on firmly safeguarding the purity of revolutionary tradition.

Given our party's superior policy concerning thoroughly protecting the purity of revolutionary tradition and its wise leadership in implementing this policy, the purity of our revolutionary tradition is today being well maintained, and the anti-Japanese revolutionary tradition is being more brilliantly continued and developed with each passing day.

Resolutely preserving a single revolutionary tradition--the revolutionary tradition of chuche--is the enormous pride of our party and people, and is a firm guarantee of the ultimate victory of our revolutionary cause.

In addition, by endlessly strengthening revolutionary tradition indoctrination among party members and workers, our party is wisely leading them toward continuing the glorious anti-Japanese revolutionary tradition generation after generation.

The great leader Comrade Kim Il-song has taught as follows:

"We must extend indoctrination in revolutionary tradition even deeper among the workers." ("Selected Works of Kim Il-Song" Vol 5, second edition, p 467)

Continuously strengthening revolutionary tradition indoctrination among party members and workers is an important task which the party of the working class must vigorously press ahead with in order to continue revolutionary tradition generation after generation.

Only when the party of the working class relentlessly pursues indoctrination work to arm all members of the society with revolutionary tradition can they be made to have a thorough understanding of the historic roots of the party and the revolution, and to fiercely defend it and perpetually continue and develop it, regardless of the circumstances. As the revolution progresses, the generation waging revolution changes and a new generation, which has not experienced the ordeals of the cruel struggles of the past, comes onto the scene as masters of the revolution; under such circumstances, firmly arming people with revolutionary tradition becomes an even more pressing requirement. When indoctrination in revolutionary tradition is continuously strengthened among the people, the revolutionary undertaking charted by the leader and the revolutionary achievements attained by him can be thoroughly safeguarded and gloriously continued and developed, even though the revolution advances and the generations change.

Firmly arming all members of the society with revolutionary tradition is connected with the extremely important question of whether or not the cause of the leader will ultimately be safeguarded and completed, and whether or not the revolutionary generation will be passed on unyielding.

Our party recognizes the arming at all times of party members and workers with revolutionary tradition as a fundamental problem arising in preserving the party and the revolution and in carrying out the revolutionary undertaking until completion, and is vigorously pushing forward with this work.

Continuously intensifying revolutionary tradition indoctrination as revolution and construction progress is a revolutionary principle consistently advocated by our party. In laying its foundation on, and keying its progress to, nurturing endless loyalty to the great leader among party members and workers through indoctrination in revolutionary tradition, our party becomes capable of safeguarding the revolutionary achievements attained by the leader, and of contributing positively to gloriously fulfilling the revolutionary undertaking of chuche generation after generation.

Our party has focused deep concern on assuring that all party members and workers have a broad awareness of the genius of the great leader through study of the glorious and proud revolutionary history of the respected and beloved leader Comrade Kim Il-song, and in so doing get

initiative feel for the leader's revolutionary thought and the wisdom of his leadership, the immortal revolutionary achievements, invaluable struggle experience, revolutionary work method and people-oriented work spirit. At the same time, it has vigorously pushed ahead with the ideological indoctrination work of exalting emulation of the example of the burning loyalty and indomitable militant spirit of those anti-Japanese revolutionary martyrs who, in the days of the harsh anti-Japanese struggle, supported the headquarters of the national revolution with their political thought and life's breadth.

Under the party's policy of carrying out revolutionary tradition indoctrination broadly and deeply, and its wise leadership, the revolutionary spirit of Paochia has been instilled throughout the entire society and the revolutionary tradition of our party has become inspired to even greater steel-like strength in the hearts of the people.

Today our party workers and workers, infused with the lofty militant spirit of the anti-Japanese martyrs, struggle on, devoting their all on behalf of the party, the leader, the fatherland and the people, irrespective of where they are or what they are doing; and, with full understanding of how the proud reality and blessings of today's generation, reared in the bosom of the party, came to pass, are fighting heroically for the triumph of the great cause of China. This makes it possible to see with great clarity the bright future of our revolution, and firmly guarantees the ultimate victory of our revolutionary cause.

The glorious revolutionary tradition of our party, with its invincible revolutionary ranks of China-oriented communist revolutionaries fighting resolutely for fulfillment of the change cause behind the party and the leader, unchanging, even through time flows by and the generations come and go, is being continued into perpetuity and is firmly keeping our revolution alive.

In addition, our party is vigorously leading the way in transforming all work to the style of the anti-Japanese guerrilla unit, and in so doing is exalting revolutionary tradition in all spheres and sectors of revolution and construction.

Embodying revolutionary tradition in actual practice is a key requirement arising in continuing and developing revolutionary tradition.

The purpose of continuing revolutionary tradition lies not in perceiving it as a remnant or historical fact, but rather in absorbing the spectrum of revolutionary heritage established by the leader and thoroughly embodying it in revolutionary practice, and in thus channeling revolution toward victory.

Continuing revolutionary tradition is realized through the process of embodying in actual practice the revolutionary spirit and revolutionary

heritage which are a part of it. Continuing and developing revolutionary tradition generation after generation cannot be achieved apart from the work of embodying revolutionary tradition in actual practice.

Planning and executing all work in the manner of the anti-Japanese guerrilla unit and thoroughly embodying it in all aspects of social life constitutes the immutable principle of our party.

Our party set forth the revolutionary principle of transforming all work to the style of the anti-Japanese guerrilla unit, and is vigorously promoting the work of embodying it.

The intent of the party to embody anti-Japanese revolutionary tradition in all aspects of revolution, construction and social existence is reflected in the militant slogan of the party, "In Production, Study and Life--All in the Manner of the Anti-Japanese Guerrillas!" This revolutionary slogan is being applied by all party members and workers in a revolutionary manner in their work, study and life, and constitutes a powerful stimulus for creation of great upsurges and miracles in socialist construction.

With the wise leadership of our party, providing vigorous leadership toward universal embodiment of revolutionary tradition, the spectrum of revolutionary tradition established in the days of the sacred anti-Japanese struggle has blossomed more fully as the root of today's glory.

Today the entire party and the whole society is bursting with revolutionary fervor and militant spirit, and a new turning point has been realized in the work method and work attitude of the workers; unprecedented innovations and leaps forward have been achieved in socialist economic construction, and immortal classic works, created in the flames of the anti-Japanese revolutionary struggle, have re-emerged in new form in the culture and arts sector.

Half a century has passed since the historic roots of our party began to grow. This long journey has been a proud one, one during which our party's glorious revolutionary tradition was created and brilliantly embodied.

Given the great revolutionary tradition formed during the Anti-Japanese revolutionary struggle, our people have successfully overcome the crises of monumental obstacles and hardships which stood in the way of the future of the revolution, and our party, ever-victorious, has been strengthened and developed into a militant party tempered into steel during the course of weathering the lashing storms of revolution, a mature and established party built on a wealth of achievements and experience.

we cannot think of the intensification and development of our revolution in strengthening our party into an invincible revolutionary party, or of the dyeing of the entire society with one thought--the chuche thought--apart from the struggle to continue and develop revolutionary tradition.

In holding high the leadership of our party as it brilliantly continues and develops the anti-Japanese revolutionary tradition is found the perpetual blessings of our people and the assurance of the ultimate victory of the Korean revolution.

We must further accelerate the struggle to complete the cause of our revolution charted by the great leader by following the lead of the party and glorifying the revolutionary tradition of chuche as the path for all generations.

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PHILOSOPHICAL DOCTRINE FOUNDED ON CHUCHE THOUGHT

Pyongyang KULLOJA in Korean No 5, May 80 pp 9-14

[Part 2 of an article by Kim Ch'ang-won]

[Text] The philosophical doctrine of the chuche idea created by the great leader Comrade Kim Il-song is a fundamental doctrine whose framework, content and characteristics are grounded on the revolutionary theory and leadership methodology of chuche, which constitutes the fundamental element of the revolutionary thought of the respected and beloved leader.

The philosophical doctrine of chuche thought is the ideo-theoretical and methodological foundation of the revolutionary theory, strategy and tactics of chuche.

The great leader Comrade Kim Il-song taught as follows:

"As the master who controls the world, man is the key figure in deciding all things. It is on the basis of this philosophical doctrine of chuche thought that we place the working masses at the center and develop all revolutionary theory." ("Answers to Questions Posed by Foreign Journalists" Vol 2, p 170)

The problem of establishing a revolutionary theory based on some philosophical doctrine is a pivotal problem which impacts on the question of whether or not there is a scientific revolutionary theory which correctly solves all theoretical and practical problems arising in revolution and construction, and on the question of whether or not one fulfills one's mission with a powerful weapon of revolution and construction. This is due to the fact that the viewpoint, attitude and basic theory of revolutionary theory which entail perceiving and solving all problems of revolution and construction, and hence the characteristics, framework, content, breadth and depth of revolutionary theory, are based on a philosophical doctrine. Only when based on the most correct philosophical doctrine can revolutionary theory develop into a finished scientific revolutionary theory and be able to successfully solve the difficult and complex problems arising in revolution and construction.

The philosophical doctrine of chuche thought is capable of building the revolutionary theory of the working class on the most correct ide-
theoretical and methodological foundation, and of thoroughly solving all
problems posed by the revolution and construction of our times.

The philosophical doctrine of chuche constitutes the groundwork which
makes it possible to establish strategy and tactics in a scientific
manner so that they conform to the needs and demands of the working
masses.

Solving the theoretical and practical problems arising in revolution and
construction in a manner which suits the demands and basic benefits of
the working masses is a fundamental problem which comes to the fore in
developing correct revolutionary theory.

The struggle of revolution and the work of construction represent a
struggle to chart the destiny of the working masses and the work of
remolding nature and society to suit the aspirations and needs of the
working masses. Therefore, if the intrinsic nature of revolution and the
inevitability of its development are to be correctly perceived, and
revolutionary struggle and the work of construction based on correct
methods, it is important that, first and foremost, the fundamental
interests of the working masses are used as the starting point and that
all problems be solved in accordance with their aspirations and needs.

Establishing a viewpoint concerning revolution through which the interests
of the working masses--the masters of revolution and construction--are
embodied, the philosophical doctrine of chuche constitutes the most
correct ide-theoretical guidelines for correctly solving the theoretical
and practical problems of revolution and construction.

This is due to the fact that the philosophical doctrine of chuche is a
doctrine which accurately reflects the fundamental demands and interests
of the masses who, for the first time in history, have appeared as masters
of their own destinies and who are charting their own destinies inde-
pendently and creatively. To live an independent and creative life as
true masters of nature and society, free from all forms of subjugation and
restraint, is the aspiration and demand of the masses. Correctly embodied
in the philosophical doctrine of chuche are these aspirations and hopes
of the masses. Consequently, the philosophical doctrine of chuche, by
thoroughly embodying the aspiration and demand of the masses to be true
masters of their own destinies, is capable of forming a chuche-type view
of revolution and of solving all problems of revolution and construction
in a manner conforming to the interests of the masses.

Based on the philosophical doctrine that says that man is the master of
all things and determines all things, the revolutionary theory of chuche
sees the fundamental nature of revolution as a struggle to safeguard the
independence of the masses and delineates the objectives and tasks of

revolution to reflect the aspirations and demands of the masses for independence, and is capable of making the fundamental interests of the masses an essential part of the entire process of revolution and construction.

The philosophical doctrine of chuche constitutes an idea-theoretical foundation capable of establishing revolutionary theory, strategy and tactics scientifically and in a manner which conforms to the existence of the real world and to its development.

If its mission is to be successfully carried out, revolutionary theory should not only be developed on the basis of the fundamental interests of the masses, but should also be set up to accept the existence of a real world and the inevitability of its development.

The operation of the master of the revolution, the dynamic masses, objective material conditions and material economic factors in revolutionary struggle and the work of construction is different from the position and role that they occupy in revolution and construction. In revolution and construction there exist fundamental factors which occupy leading positions and effect decisive actions, and along with these are factors which operate in subordination to them. Consequently, if the inevitability of revolutionary development is to be correctly perceived, the question of what occupies the leading position and performs a decisive role in revolution and construction must be thoroughly explained, and all problems of revolution and construction solved with it at the center.

The philosophical doctrine of chuche provides a perfect solution to this fundamental problem arising in scientifically clarifying the inevitability of revolutionary development.

In scientifically clarifying the position and role occupied by man in the world, the philosophical doctrine of chuche, which ascribes greatest importance to man, provides the most correct interpretation of the existence of the world and the inevitability of its development. In so doing, the philosophical doctrine of chuche, possessed of a correct view of nature and society, constitutes a theoretical foundation which makes possible the correct clarification of the inevitability of revolutionary struggle.

First and foremost, the philosophical doctrine of chuche clarifies who it is that is responsible for social movement, and what the motive force is for social development.

Revolutionary struggle sets the basic content of social movement for improving society and for developing history. Consequently, correctly clarifying who is responsible for social movement and what is the motive force behind social development is a prerequisite for explaining the inevitability of revolutionary development in a scientific manner.

In scientifically clarifying the position and role occupied in the world by man and the working masses, the philosophical doctrine of chuche teaches that the working masses are the essential element of history and the motive force of social development. In other words, this means that the working masses give rise to, and push forward, social movement, and are the fundamental factor in improving and developing society. The working masses possess boundless strength which enables them to realize their aspiration of living a free and creative life as true masters of nature and society, free from all manner of subordination and restraint. It is in this sense that the working masses are responsible for improving society so as to meet the demand for freedom, and for originating and carrying on social movements.

In scientifically clarifying the position and role occupied in the world by man and the working masses, the philosophical doctrine of chuche also is capable of correctly solving problems related to the position, role, historical impact and stimulus of the working masses in revolution and construction.

The masters of revolution and construction are the working masses; the revolutionary doctrine that ascribes to the working masses the strength to stimulate revolution and construction embodies the philosophical doctrine of chuche thought in revolutionary struggle and the work of construction. This doctrine of revolution provides a scientific solution to the problem associated with the historical impact and stimulus which constitute the starting point for development of revolutionary theory.

Revolution and construction are tasks carried out on behalf of the masses, and tasks which should be accomplished by the working masses themselves as masters. The demanders and implementers of revolution and construction are the masses, and they are also the force which determines the destiny of revolution and construction.

The working masses have demanded that they be placed at the center in solving all theoretical and practical problems arising in revolution and construction based upon the position and role of masters that they occupy in revolution and construction. In put it another way, the working masses have demanded that the solution to all problems of revolution and construction be based upon the position and role of masters that they occupy in revolutionary struggle and the work of construction, and that formulation of revolutionary strategy and tactics be founded on maximum organization and mobilization of the creativity of the masses who are the motive force of revolution.

Revolutionary theory can be developed to conform to the aspirations of the working masses and the inevitability of revolutionary development only when revolutionary theory is developed when the working masses are placed in the center. By bestowing decisive significance on the role of the working masses and formulating strategy and tactics on that basis,

revolutionary objectives, direction of attack and mode of struggle can be correctly delineated and the broad masses bound solidly together, so that revolutionary victory can be vigorously accelerated.

In formulating revolutionary theory, strategy and tactics by placing the working masses at the center, based on their position and role, the revolutionary theory of chuche provides a perfect solution concerning the fundamental nature of revolution and the inevitability of its development, and thoroughly lays out the tasks and methods for all stages of revolution that the working masses must carry out.

When revolutionary theory is developed without man as its basis, the fundamental nature of revolution and the inevitability of its development cannot be clarified, and the theory, strategy and tactics of all spheres and stages of revolution and construction cannot be included.

If revolutionary theory is developed apart from the masses--the masters of revolution--the fundamental nature of revolution and its objectives cannot be clarified so as to link them closely to the struggle to safeguard freedom and put it into practice, and correct strategy and tactics cannot be formulated for elevating the role of the masses so as to successfully carry out revolution.

Only when based on the position and role of the working masses who have been placed in the center can the development of revolutionary theory be accomplished so as to not only clarify the inevitability of revolutionary development, but also clarify the theory and strategy and tactics of all spheres and stages designed to improve society and nature in a manner conforming to the working masses' demand for freedom.

Grounded firmly on the philosophical doctrine and revolutionary doctrine on chuche thought, the revolutionary theory of chuche provides perfect answers to all questions arising in revolution and construction, including the dynamic force and object of revolution, the intrinsic nature and source of revolution, the inevitability of victory in revolutionary struggle, and the methods for carrying out revolution.

The philosophical doctrine of chuche thought is the ideo-theoretical and methodological foundation of the leadership methods of chuche.

The great leader Comrade Kim Il-song taught as follows:

"Only when firmly armed with chuche thought, can party members and workers formulate a revolutionary world view and be in full possession of chuche-oriented revolutionary theory, strategy and tactics, and revolutionary methodology." ("Selected Works of Kim Il-Song" Vol 7, p 270)

The philosophical doctrine of chuche is a fundamental doctrine capable of providing the most correct solution to the theoretical and practical problems arising in formulating a scientific guidance method and in mass guidance.

Possessing a correct viewpoint concerning the working masses, and protecting their interests and conforming to the strength of the working masses, is a key problem arising prominently in formulating a scientific guidance method. This is because a theory on scientific guidance methods is a theoretical framework which assigns the working masses the responsibility and role of being the masters in revolution and construction.

A theory concerning guidance methods is a problem associated with a methodology which makes it possible for the working masses to properly accomplish their function as masters of revolution and construction. Therefore, if the problems arising in mass guidance are to be thoroughly clarified and correct principles and methods of mass guidance formulated, it is important that all problems be solved through possession of a correct view of the working masses, thoroughly safeguarding the interests of the masses, and putting their strength into motion.

The philosophical doctrine of chuche constitutes an ideo-theoretical guidepost capable of correctly solving these key problems arising in the establishment of a scientific guidance method.

This is due to the fact that the philosophical doctrine of chuche has made possible the most correct clarification of the position and role to be occupied by the working masses in historic development and revolutionary struggle by scientifically explaining the position and role played by man and the working masses in the world. In the philosophical doctrine of chuche which scientifically clarifies the position and role occupied by man in the world is generalized the position and role occupied by the masses in revolution and construction. Further, the doctrine which says that man is the master of all things and determines all things is capable of scientifically clarifying the position and role of the masses in revolutionary development and in revolution and construction.

The doctrine that the working masses are the main force of history and the motivator of social development, and the fundamental doctrine that the masters of revolution and construction are the masses and that the power to stimulate revolution and construction also resides in the masses, brilliantly embody the philosophical doctrine of chuche in the struggle for historic development and freedom.

With the correct explanation of the position and role occupied by the working masses in historic development, revolutionary struggle and the work of construction originating with the philosophical doctrine of chuche, a firm foundation has been laid which, possessed of a correct view of the working masses, is capable of developing a theory of revolutionary and scientific guidance methodology.

Placing the working masses at the center in accordance with the doctrine that says that they are the main force of history and the masters of revolution and construction, the problem of guidance methodology concerned with accelerating revolution and construction can be solved.

If revolution and construction are to be successfully carried out, the working masses, who are the masses, must be made to possess a high degree of self-consciousness that they are in fact the masters and to steadfastly guard their position as masters. In other words, the working masses must protect their rights as masters and discharge their responsibilities as masters. It is at this point that the problem of guidance methods becomes the problem of bringing the working masses into possession of a high degree of self-consciousness that they are the masters and of getting them to defend their position as masters.

With the clarification that the working masses are the dynamic force in social development and the motivating force of revolution and construction, the problem of a guidance method designed to accelerate revolution and construction can be solved on the basis of the role of the working masses.

Inasmuch as the working masses are a motive force in social development and a decisive force in stimulating revolution and construction, the success of revolution and construction depends on the manner in which the working masses are set into motion. Consequently, the problem of a guidance method which accelerates revolution and construction becomes the problem of getting the working masses to fully discharge their role as masters.

With the clarification of the fact that the working masses are to such an extent the masters of revolution and construction and the motive force, the basis and nature of the theory on developing a guidance method which centers on the working masses have been clearly explained, and the basic content of the guidance method of chuche has become completely systematized.

An important aspect connected with the working masses protecting their position as masters and discharging their role as masters is an elucidation of the fundamentals of the attitude of being the master which they must maintain in revolution and construction.

The doctrine on the guidance method of chuche has clarified, thoroughly in accordance with the philosophical doctrine of chuche and the fundamental doctrine of revolution, that the working masses can fulfill their function as masters through maintaining a self-reliant position and a creative position in revolution and construction.

The self-reliant position and the creative position constitute a firm guarantee that the masses can, on the basis of a fundamental position and fundamental method which embody self-reliance and creativity, fully discharge their responsibility and role as masters.

As a position which embodies the basic characteristic of the independence of man, the self-reliant position is one that safeguards the rights of the masses as masters and lets them discharge their responsibilities as masters. Consequently, the masses, by maintaining the position of

...reliance in revolution and construction, can fulfill the intentions and demands of masters of the revolution and can thoroughly protect their rights as masters, and can ultimately solve their own problems, considering them to be their own responsibility, with their own strength.

As a position which embodies the intrinsic creativity of man, the creative position is a fundamental method for getting the masses to fulfill their role as masters. This means that, based on the creative position, in improving nature and society the role of the masses can be elevated and all things can be taken care of in a manner that conforms to one's own abilities.

The theory on the guidance method of chuche, based as it is on the philosophical doctrine of chuche and the doctrine of revolution, has shown that the carrying out of a revolutionary mass line constitutes a fundamental principle of mass guidance.

By carrying out a mass line the interests of the working masses, including the working class, can be protected, and by indoctrinating and remolding them, they can be brought solidly together behind the leader, able to protect their rights as masters and to discharge their responsibilities as such. In carrying out a mass line, the boundless strength and wisdom of the masses can be set in motion and they can fulfill their role as masters.

The guidance method of chuche has shown that establishment of a chuche work method and work attitude based on the philosophical doctrine of the chuche idea and on the fundamental doctrine of revolution constitutes an essential requirement in guaranteeing revolutionary guidance.

Guidance in revolution and construction is fully realized through the work method and work attitude of functionaries. As a result, correctly establishing the operational style of functionaries, and the spiritually and morally-based work method and work attitude of functionaries which is to be displayed in the manner in which they treat the masses and in their relationships with the masses, is of extremely important significance in mass guidance.

Having perfectly explained the position and role occupied by man and the working masses in the world, the philosophical doctrine of chuche has taught the correct attitude with which to treat the masses and the behavioral guidelines which must be adhered to in organizing and mobilizing the masses. In other words, it has taught that a chuche work attitude and work method must be established to get the working masses to protect their position as masters and to fulfill their role as masters.

The chuche work method and work attitude which embody the philosophical doctrine of chuche involve giving priority in all work to people-oriented activities and political activities--going among the masses, living as

one with them and solving the problems that they encounter at the right time, and in so doing getting the working masses to possess a high degree of self-consciousness that they are the masters and to endlessly display political zeal and creative positivism in the fulfillment of their revolutionary missions.

The guidance method of chuche has clarified that establishing the sole guidance system of the leader, beginning with the philosophical doctrine of chuche thought and the fundamental doctrine of revolution, is basic to mass guidance.

The philosophical doctrine of chuche and the fundamental doctrine of revolution teach that, although the working masses are the masters of history and are the ones responsible for revolution and construction, it is not the case that they can automatically discharge their role and responsibility as masters, and that only when they are under the correct guidance of the renowned leader of the working class can they be brought to perform their role and discharge their responsibility as masters of the revolution.

By firmly maintaining the sole guidance of the leader, all problems associated with the masses performing their function as masters can be fully resolved. The problem of the working masses establishing the attitude of being the master will ultimately be solved when they are armed with the revolutionary thought of the renowned leader, and likewise, the fulfillment of a revolutionary mass line and the establishment of a revolutionary work method and people-oriented work spirit are thoroughly achieved only through the complete implementation of the sole guidance system of the leader.

All of this vividly demonstrates that the guidance method of chuche constitutes the most revolutionary and scientific guidance method which provides perfect answers to all problems arising in mass guidance, making as it does the philosophical doctrine of chuche thought its ideological and methodological base.

Indeed, the philosophical doctrine which is based on chuche thought is a grand and creative doctrine capable of not only providing perfect solutions to the fundamental problems arising in the establishment of a scientific world view, but also of giving the most correct solution to all problems presented in creating the revolutionary theory and guidance methods of the working class.

The great leader Comrade Kim Il-song's creation of the philosophical doctrine of chuche constitutes an immortal contribution in the carrying out of the grand historic undertaking to realize the development of the revolutionary theory of the working class and its freedom.

With the creation of the philosophical doctrine of chuche which clarifies the position and role occupied by man in the world, a firm foundation was

laid for establishing the most scientific revolutionary theory and guidance method of the working class. As a result, the revolutionary theory of the working class was perfected on a scientific foundation and the guidance method of chuche was newly created, and the principle and method of mass guidance was monolithically systematized.

With the establishment of the most scientific revolutionary theory, strategy and tactics and the method of mass guidance in accordance with the philosophical doctrine of chuche, the party of the working class and communists were enabled to correctly set the revolutionary theory, strategy and tactics of all stages and spheres, and were armed with a flexible ideo-theoretical weapon capable of vigorously organizing and mobilizing the masses to its fulfillment.

In elucidating the great truth that the master of one's destiny is oneself, and that the power to control one's destiny also resides with oneself, the philosophical doctrine of chuche motivates the working masses to possess the correct self-consciousness and belief in their own strength that they themselves are the masters of their destiny, and to vigorously surge forward in the struggle to protect their independence.

Indeed, the creation of the philosophical doctrine of chuche was a grand historic event which transformed the revolutionary theory of the working class into the most scientific revolutionary theory which keys its development on the working masses, and which opened the opportunity for and epoch-making turning point in the carrying out of the great undertaking to achieve independence.

We must become firmly armed with a chuche world view and the revolutionary theory and guidance methods of chuche by deeply studying the profound truth of the immortal chuche idea, and contribute positively to carrying out the task of dyeing the entire society with chuche thought.

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CHUCHE THOUGHT IS THE TRUE REVOLUTIONARY THOUGHT WHICH ELEVATES NATIONAL DIGNITY AND INDEPENDENCE MINDEDNESS

Pyongyang KULLOJA in Korean No 5, May 80 pp 15-20

[Article by Pak T'ae-chun]

[Text] Our people today highly revere as their leader the respected and beloved leader Comrade Kim Il-song, who created the great chuche thought and who has made immortal contributions in the cause of liberating mankind, and, immersed in the enormous national dignity and pride of living and working in the chuche fatherland, are fiercely defending their nation's independence, possessed of high consciousness of their right to national independence.

The possession of our people, who in days past were subject to the contempt and disdain that were a part of the bitter situation of defeat and slavery, of such enormous national dignity and independence mindedness is a most precious thing to our people and will never change, no matter what happens. It constitutes the wellspring of never-ending strength and a reliable guarantee for our fatherland and people.

The immortal chuche thought is a grand thought which gives the people true national dignity and independence mindedness, and continuously elevates them.

National independence mindedness and national dignity constitute an important symbol and ideo-spiritual quality of an independent people, a people waging revolution, all with the ideological orientation of being devoted to country and people.

Saying that national independence mindedness is an ideological orientation of devotion to one's country and people by which one lives by one's own strength conforming to the aims and demands of one's nation without reliance or dependence on another nation, national dignity is the passionate love for all the outstanding and wonderful aspects of one's fatherland and nation, and the ideological orientation of devotion to one's country and people that springs from a belief in the strength of one's own nation.

If national independence mindedness spotlights the soul of independence of the nation and the people, national dignity is the manifestation of national independence mindedness which safeguards and glorifies the dignity and honor of the nation and the people.

Together, national dignity and independence mindedness constitute the ideological orientation of devotion to one's country and people, and are a union which cannot be broken apart. National dignity is based on national independence mindedness, and national independence mindedness is guaranteed by national dignity. Consequently, it can be said that it is the person who possesses national independence mindedness who can maintain national dignity, and further that only the person who is infused with national pride can in reality be possessed of national independence mindedness.

Whether or not the people possess national dignity and independence mindedness is a fundamental problem which impacts on the course of revolution and the destiny of the nation.

The great leader Comrade Kim Il-sung taught as follows:

"In the people's struggle for liberation such national self-respect and self-confidence are extremely precious. A nation lacking in these cannot but perish, while a nation possessing national pride and faith in victory is indestructible." ("Selected Works of Kim Il-sung" Vol 1, second edition, p 148)

Under conditions where every nation has boundaries and people living separately as a nation, it is important that individuals come to possess pride and national independence mindedness concerning all of the beautiful and noble aspects of their nation, including its native traditions.

Given the possession of national dignity and independence mindedness, one can passionately love one's fatherland and nation and, possessed of deep concern for the destiny of the fatherland and nation, can struggle to contribute to its welfare.

National dignity and independence mindedness constitute a key driving force behind adhering to the national position that each and every person is the master of his own destiny and promoting independence and creativity. Consequently, a people infused with national dignity and independence mindedness become a mighty people possessed of invincible strength, while a people lacking in such is feeble and rendered incapable of maintaining its existence.

When there is no national dignity and independence mindedness, one flounders in the flunkerism in which one holds oneself in contempt and serves others, and in the national nihilism which pays no heed to one's national history and culture.

As taught by the great leader, flunkeyism and national nihilism are ruinous concepts which ultimately lead to treason against the nation and the people. Just as a person who practices flunkeyism loses his spirit and becomes lethargic, a nation which engages in flunkeyism loses its soul and sheds its national qualities, such as its national culture, language and customs, and finally, rendered incapable of sustaining its independence, is absorbed by or subjugated by others.

Further, when national dignity and independence mindedness are lost and flunkeyism is practiced, feelings of love for one's fatherland and nation disappear and one is made incapable of safeguarding national pride and honor, feeling neither national shame nor disgrace. Ultimately, the only path to be trod is that of selling out the nation to the imperialists.

When possessed of national dignity and independence mindedness, a nation's people can struggle resolutely against all manner of national oppression and inequality, and, firmly protecting their right to sovereignty and their dignity, they can achieve national independence and prosperity.

National dignity and independence mindedness also perform a key function in achieving victory in revolutionary struggle and the work of construction.

The great leader Comrade Kim Il-sung taught as follows:

"It would be one thing if communism has been victorious on a world-wide scale and class lines between peoples have been eliminated, but under the present circumstances where revolution and construction are yet being undertaken by individual nations as units, it is extremely important that individuals strive for national consciousness for independence and national dignity." ("Let Us Nurture Youth as Builders of Socialism and Communism, Possessed of Wisdom and Virtue," booklet, p 12)

Revolution and construction are advanced on the level of nations and peoples, and people are carrying out revolution and construction in their fatherlands. People can neither wage revolution nor live apart from their fatherland and people.

The fundamental task confronting the people of a nation is the proper waging of revolution in their nation. Through the process of successfully carrying out revolution in their own nation, the people of a given country contribute to the international cause of the working class for socialism and communism, and to the proud common cause of the world's people for safeguarding their independence.

In their carrying out of revolution and construction in their own nation, it is extremely important that the working class and the masses possess national dignity and independence mindedness which constitute sentiments of love for their fatherland and people.

National dignity and independence mindedness constitute an endless well-spring of strength for bringing people into possession of fiery passion and high responsibility concerning their nation's revolution and construction, and for getting them to control the destiny of their people with their own strength. Possessed of national dignity and independence mindedness, the people have the attitude that they are the masters of revolution, and can struggle, giving their all, for the victory of their nation's revolutionary struggle and work of construction.

When the masses, who are the masters of revolution and construction, do not possess national dignity and independence mindedness, they cannot form their own opinions and follow blindly after others, and thus cannot avoid failure and backtracking in revolution and construction.

Only when they possess the lofty national dignity and pride that they can fully solve all problems by means of their own strength, and the national independence mindedness that they will live in a manner that conforms to their own aspirations without being dependent on anyone, can a nation's people solve all problems arising in revolution and construction based on their own strength and, positively promoting independent and creative acts, properly carry out the work of revolutionary struggle and construction.

The problem of whether the people do or do not possess such national dignity and independent mindedness impacts on the destiny of the nation and the people and is a key problem arising in leading revolution and construction to victory.

The national dignity and independent mindedness of the people can be genuine only when based on a correct guidance philosophy.

Reactionary ideologies, such as the racism and exclusivism employed by imperialism as important tools of aggression and plunder, breeds distrust between peoples, and fuels enmity and quarrels, since it is accompanied by unfounded superiority complexes and haughtiness and contempt for other people. Consequently, reactionary ideologies such as racism and exclusivism are the enemies of proletarian internationalism and socialist patriotism.

Such reactionary bourgeois ideology cannot give rise to the true national dignity and independent mindedness that people should possess.

Only Marxist thought, by correctly combining the national mission of the working class with its international mission, and patriotism with internationalism, on the basis of independence, can bring about the true national dignity and independent mindedness which give rise to relations of mutual coexistence, friendship and cooperation between peoples.

The immortal Marxist thought not only provides true national dignity and independent mindedness to the people, but is also a grand thought for

continuously elevating them in a manner suited to our time--the time of independence.

That chuche thought is a grand thought which elevates national dignity and independent mindedness is due first and foremost to the fact that chuche thought, in opposing all forms of national subordination and in resolutely safeguarding the independence of nations and peoples, makes it possible to overcome all manner of slave-type submissive ideologies which eat away at the national dignity and independent mindedness of the people.

Herein resides the reason that, armed with chuche thought, the national dignity and independent mindedness of the people are elevated.

The great leader Comrade Kim Il-sung taught as follows:

"In the struggle to establish chuche, we placed our first priority on firmly arming the working masses with chuche thought. The result of so doing this was that, among our people, flunkeyism and dogmatism were eliminated, national dignity and independent mindedness were elevated, and a spirit of self-reliance was fully displayed." ("Answers to Questions Posed by Foreign Journalists" Vol 2, pp 127-128)

Chuche thought is an all-embracing thought for national independence which opposes all manner of national oppression and subordination, and safeguards the absolute equality and independence of the broad masses.

Chuche thought was the first to clarify that independence is the life's breath of the nation and the people, and made possible the opening of a broad path for resolutely protecting and realizing it.

The national independence set forth by chuche thought is based on the profound truth that the master of one's destiny is oneself, and that the power to control one's destiny also resides within oneself. Chuche thought teaches that the master of the destiny of a nation is the people, and that the power to control the destiny of the nation resides with the people. Put another way, it has elucidated the fact that all peoples possess the sacred right to decide their destinies themselves, and that they possess the capability to conduct their lives by means of their own power. It is on this point that chuche thought is in fundamental opposition to all manner of slave-type submissive ideologies by which one lowers oneself and elevates others and, holding others above oneself, waits on others and curries favor with others without spirit, and absolutely refuses to tolerate interference by those on the outside in the internal affairs of the nation or their violation of the nation's independence and existence. It is on this basis that chuche thought can be said to constitute the thought for absolute national independence which provides the most resolute protection of the independence of the nation and the people.

As such a national independence thought, chuche thought liberates the people ideologically and spiritually from the prison of all manner of

obsolete ideologies, including the flunkeyism and dogmatism which eat away at national independence mindedness, and elevates beyond comparison their national independence mindedness and national dignity.

The fact that chuche thought is a grand thought which elevates the people's national dignity and independent mindedness is also due to its infusing them with an understanding of, and appreciation for, their nation, and fortifies the ideological orientation of unending love for it.

The great leader Comrade Kim Il-sung taught as follows:

"To carry out revolution in Korea and to live in Korea, one must understand the history and culture of the Korean people, be familiar with its land and oceans and know its climate and natural treasures. Only when one knows one's nation in such a way can all things be accomplished in a way that suits one's own reality, and can one be possessed of love for one's fatherland and people as well as the pride and dignity of waging revolution in one's country." ("On Socialist Education," p 245)

National dignity and independent mindedness do not come about of their own accord. They must be cultivated to greater heights first of all by opposing flunkeyism, national nihilism, dogmatism and other obsolete ideological orientations in revolution and construction, and by organizing and promoting indoctrination activities with the aim of bringing about a good understanding of oneself, including the past and present of one's nation, its history and culture and geography, as well as ideological indoctrination activities designed to establish chuche, at the same time.

Individuals are aware of that which belongs to others; but when they don't recognize what is theirs, they cannot possess a feeling of passionate love for their fatherland, nor can they possess pride concerning their nation and people or establish personal opinions. Only when individuals have a good understanding of those fine and excellent things which are theirs can they be infused with devotion to their fatherland and people, and with the pride and dignity of waging revolution and living in their nation, and can they solve all problems in a manner which suits the reality of their nation and increase their readiness to live in accordance with their aims and demands.

If they are to understand what they have, people must be educated and indoctrinated to give first consideration to that which constitutes their nation.

In educating and indoctrinating people concerning their nation, chuche thought demands, first and foremost, that primary consideration be given to indoctrinating them with the line, policy and revolutionary tradition of their party, and based on that, that they be given correct education concerning the legacy of national culture, and the national tradition, which span history.

It is in this manner that chuche thought, by bringing the people to a good understanding of all the fine and excellent attributes of their fatherland and people and by providing them with proper perception of such, elevates national dignity and independent mindedness.

That chuche thought is a great thought which elevates national dignity and independent mindedness is further attributable to the fact that this thought, as the most correct guiding thought for revolution and construction, points out the way toward rapidly developing all spheres of the nation and building a flourishing new society.

The great leader Comrade Kim Il-song taught as follows:

"Our experience shows that, when chuche is firmly implanted in ideology and thoroughly embodied in all aspects of revolution and construction, and when the creative zeal and capacity of the masses is correctly organized and mobilized, a prosperous new society can be built in a short period of time, no matter how backward the nation may have been in the past, and the prosperity of the nation and the people can be achieved." ("Answers to Questions Posed by Foreign Journalists" Vol 2, p 130)

Giving priority over anything else to the rapid development of one's nation in all areas such as political, economic, cultural and military, carries extremely great significance in elevating the national dignity and independent mindedness of the people. The ideological orientation of individuals is influenced by the material conditions of social existence and by the social environment. To the extent that such is the case, the work of elevating the national dignity and independent mindedness of the people must be reinforced by ideological indoctrination work along with material conditions.

In the event a nation is behind others in such areas as economics, culture, science or technology, or is in a weakened state, either the debilitating idea that one is not as good as someone else or that someone else is superior develops naturally among the people, or it becomes impossible to elevate national dignity and independent mindedness. Only when one's own nation is ahead of other nations in all fields can national pride and honor be deeply implanted, possessed of the belief in the strength and capabilities of one's own people, and can the perception of oneself as inferior or others as superior be purged. Consequently, the rapid development of all aspects of the nation and the strengthening of its power constitute an important means for elevating the national dignity and independent mindedness of the people.

Chuche thought is the most correct guiding thought of revolutionary struggle and the work of construction. Chuche thought elucidates the fundamental position and attitude of communists concerning revolutionary struggle and the work of construction, and fully reflects the interests and aspirations of the working masses including the working class.

Chuche thought is a great thought which is based on the firm belief in the strength of one's own nation, and on the high degree of self-consciousness in the responsibility that one bears in world revolution.

Chuche thought is the guiding thought, the invincible revolutionary banner, which leads to victory and success in the struggle to create an independent and creative life for the people, and which guarantees the boundless prosperity of the nation and the people.

By teaching the way to follow in carrying out revolution and construction from an independent and creative position, having the people possess the attitude that they are the masters, chuche thought makes possible the rapid development of one's nation and the establishment of a strong and prosperous new society.

As taught by chuche thought, the masters of a given nation's revolution are the people of that nation, and the primary factor which determines the success of revolution is the strength of that nation. Of course the situation is different in every nation and, depending on how the revolutionary movement develops, numerous difficult and complex questions will arise which have not been encountered previously. Under such conditions, only when a nation's people are possessed of the attitude that they are the masters, and manifest the position that they will solve all problems arising in revolution and construction in conformance with the interests of their own people and the realities of their own nation, and the position of self-reliance, can they successfully carry out their nation's revolution and construction and rapidly develop their nation in all areas, and, as a consequence, further elevate national dignity and independent mindedness.

Under the wise leadership of the great leader Comrade Kim Il-song, our party and people have firmly established chuche in all fields of revolution and construction, and, as a result of self-reliance, have successfully overcome all manner of obstacles and bottlenecks confronted along the way and have advance revolutionary struggle and the work of construction at a tremendous rate of speed. In this way our nation, which was in days past behind the times, has been transformed in the shortest time frame into an independent socialist power possessed of a strong self-reliant economy, powerful self-defensive military might and outstanding national culture.

Our people possess enormous dignity and lofty pride concerning the successes achieved in revolution and construction under the wise leadership of the respected and beloved leader and the party, and, holding high the revolutionary banner of chuche thought, are firmly resolved to establish our nation as a people's paradise of even greater wealth and prosperity.

Immortal chuche thought teaches in particular the noble truth that true national dignity and pride become full blown only along the route of

revering the great leader and of brilliantly fulfilling the great revolutionary undertaking which he set in motion.

Although the national pride and dignity which reflect the high ideological and spiritual realms of the people are expressed in a variety of ways, depending upon the predominant characteristics possessed by the people, the basis formed therein is pride and dignity which revere the great leader and which carry on revolution. This is due to the fact that the question of whether or not the great leader is revered and his outstanding leadership accepted is a fundamental issue related to the position and prestige of the people.

The great leader Comrade Kim Il-song taught as follows:

"Correct guidance by leaders is an important guarantee of success in revolutionary struggle and the work of construction.

"Only when people accept the correct guidance of the leaders can brilliant success be achieved in revolution and construction, and can they tread the path to impending victory." ("Selected Documents from the Foreign Trips of the Great Leader Comrade Kim Il-Song," pp 66-67)

The greatness and leading power of the leader are at the same time the greatness and power of the people. The leader of the working class is the genius behind the revolution and plays the decisive role in revolutionary struggle. Only when the people revere the great leader and accept the leader's wise leadership can they achieve glorious victory and success in revolution and construction, and defend and glorify national dignity and honor.

There is no greater pride nor dignity than revering the great leader and waging revolution.

The glorious revolutionary history of the Korean people who have marched along the road of victory, pushing aside momentous obstacles, vigorously demonstrates that only when the great leader is revered can the autonomy of the nation be protected, a prosperous nation be built and the honor of the fatherland be enhanced.

In highly revering the respected and beloved Comrade Kim Il-song, encountered for the first time in 5000 years of history, as the sun of the nation and the great leader of the revolution, our people were able to bring about the restoration of independence of the fatherland and to emblazon a new era of revolution, and to become a powerful and proud people charting their own destiny independently and creatively, a people filled with well-being and pride.

Revering the respected and beloved Comrade Kim Il-song as leader, our people have at all times been able to walk the path of victory and glory.

and to create a proud history of miracles and transformation which enlighten the century. Through the great transformation which has taken place in the fatherland, our people, revering the respected and beloved leader Comrade Kim Il-song, have felt deep in their hearts just how great are the blessings and honor that have accompanied the wise leadership of the leader, and have engraved in their spirits just how priceless are the national pride and dignity that go with living and waging revolution while revering the fatherly leader. As a result, our people revere the respected and beloved leader--the great leader Comrade Kim Il-song, who created the immortal chuche thought and established a new dawning of history in the fatherland--with flawlessly clean and pure loyalty, and devote their all to the proud course of completing the great revolutionary undertaking of chuche charted by the fatherly leader.

There can be only victory and glory for our people, who are highly revering the great leader Comrade Kim Il-song and who are vigorously advancing toward the final victory of the great revolutionary undertaking of chuche under the glorious party.

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CONTINUING REVOLUTION AND YOUTH WORK

Pyongyang KULLOJA in Korean No 5, May 80 pp 21-25

[Article by Chi Chae-ryong]

[Text] Youth work in our nation under the wise leadership of the great leader Comrade Kim Il-song is being continuously intensified and developed at a new height.

With the intensification of youth work in a manner suited to the practical demands of today, when the dyeing of the entire society with chuche thought is underway, our new generation is being firmly prepared as true communist revolutionaries who will continue the revolutionary cause of chuche generation after generation.

Youth work is the glorious work of educating and indoctrinating the maturing new generation to be successors who believe in revolution, true communist revolutionaries who possess unending loyalty to the party and the leader and who will carry out until completion, generation after generation, the revolutionary cause of the working class.

The great leader Comrade Kim Il-song taught as follows:

"Only if the maturing generation continues revolution can there be generation after generation of revolution and our sacred revolutionary cause be completed." ("Collected Works of Kim Il-Song" Vol 6, p 63)

Nurturing youth to be reliable successors to the revolution is an important problem connected with the future destiny of the fatherland and the revolution.

The sovereign party of the working class and communists place deep interest in youth work; only if this problem is correctly resolved can revolution and construction be vigorously advanced and the revolutionary, socialist and communist causes set in motion by the leader be carried out until completion.

The revolutionary struggle of the working class for socialism and communism is a long-term undertaking which will have to be carried out generation after generation, and it is an inevitable fact that generations will come and go during the process. Consequently, if communists are unable to complete the revolution in their own time it will have to be passed to the next generation, so that it can be completed even should they pass on. In order that the cause of revolution be carried out until completion, generation after generation, it follows that the maturing new generation--the youth--be nurtured as true successors to the revolution who will fight on, holding high the banner of revolution, irregardless of obstacles and bottlenecks.

As taught by the great leader Comrade Kim Il-song, youth are the vanguard of social development and the new generation which represents the future of the society. To be spirited, energetic and brave, and to love justice and truth and to fight for them, fearing nothing--such are the characteristics and natural temperament of youth. It is this temperament of youth that plays such an extremely important role in socialist revolution and in the building of a new society.

When youth, who are the successors to the revolution and the masters of the future, prepare themselves to be fervent revolutionaries and fight, devoting all their passion and wisdom to the work on behalf of party, revolution, fatherland and people, the cause of socialism and communism can be vigorously advanced and boundless national prosperity and well-being can be established.

Nurturing youth and the maturing new generation to be true successors to the revolution is of even greater importance in conjunction with the fact that, today in particular, a change of generations is underway in numerous nations that are building socialism.

In many nations, with the passage of time and the advance of revolution, generations are continuously undergoing change. Although the objective of revolution has not changed, a young generation which, under the new system, has not been subjected to exploitation or coercion and has not experienced the trials of bitter struggle is coming on the scene as the master of the nation and the society.

Under such conditions, the nurturing of the young generation to be reliable successors to the revolution through revolutionary and class indoctrination takes on truly important significance in resolutely defending the fruits of revolution won by revolutionary martyrs with their blood, and in bringing about the final victory of the cause of revolution. If the party of the working class and communists claim victory in socialist revolution and say that life has improved, and fail to do a good job in indoctrinating the new generation in a revolutionary manner, then a situation can arise in which the new generation slides into a life of ease and dislikes either to struggle or to carry out revolution. In this event, the era of revolution comes to an end and cannot be rekindled.

The course of revolution ultimately depends on what type of job is done in indoctrinating the youth. The historic experience of the communist movement demonstrates that, if the work of youth indoctrination is not done properly, success cannot be achieved in revolutionary struggle and the work of construction, and the life-thread of the revolution cannot be kept alive.

Indeed, whatever the nation and whatever the people, the nurturing of youth to be reliable successors to revolution is an extremely important problem arising in the carrying out until completion, generation after generation, of the revolutionary cause charted by the leader and the cause of socialism and communism.

Under the wise leadership of the great leader Comrade Kim Il-song, youth work in our nation has been continuously intensified and developed, and the revolutionary cause of chuche has been vigorously advanced.

The great leader Comrade Kim Il-song taught as follows:

"We have, from the very first day, focused deep concern on solving the problem of youth in revolutionary struggle, and have successfully addressed this problem at each stage of revolutionary development." ("Responses to Questions Posed by Foreign Journalists" Vol 2, p 86)

Soon after he embarked upon the course of revolution the great leader placed great concern on the problem of youth indoctrination, and during the bitter anti-Japanese revolutionary struggle poured his heart and soul into the work of nurturing youth to be communists who could take our revolutionary cause on their shoulders. Even in those hard days of the anti-Japanese revolutionary struggle the great leader focused his deep concern at all times on youth work, and vigorously prepared the new generation to be true chuche-type revolutionaries amidst the flames of revolutionary struggle. During this process the glorious revolutionary tradition which constitutes the historic roots of the youth movement in our nation was formed.

Based on the noble tradition of youth work established at the time of the anti-Japanese revolutionary struggle, the great leader turned to youth organization after liberation and has, at each stage of revolutionary development, provided the most scientific principles for solving the youth problem, and reliably nurtured the new generation to be the pillar of the revolution.

From the time when the first ranks of young communist revolutionaries appeared under the wise leadership of the great leader up until now, numerous new generations have grown up as true successors to the cause of chuche in our nation.

The new generations of young communist revolutionaries who have grown up in the bosom of the great leader have scored brilliant victories in the history of our people's revolutionary struggle.

In the days of what had been the bitter anti-Japanese revolutionary struggle, young communists, under the wise leadership of the great leader, took up arms and joined vigorously in the sacred anti-Japanese war, embarking on the path of fatherland liberation.

After liberation, our youth rallied behind the party and assumed a key role in the proud struggle of building a new fatherland, and, displaying incomparable self-sacrifice and courage in the fatherland liberation war against the armed attack of the U.S. imperialists and their stooges, defended with their blood the independence and honor of the fatherland.

At the difficult time of post-war reconstruction, youth, along with all workers, tightened their belts and fought desperately on the ash heaps to once again establish factories, restore railroads and build cities and towns.

When the internal and external situation became complex and difficult obstacles were thrown in the way of revolution, it was the youth who answered the call of the great leader and charted the future of the great advance of Chollima, and it was none other than the youth who were the forerunners who created surprising miracles in the enormous struggle to achieve a great leap forward as a socialist industrialized state.

Indeed, all the glorious successes achieved by our people in revolutionary struggle and the work of construction, and the creative monuments built on this ground, are permeated with the noble sweat of our youth and bear proud witness to their immortal achievements.

Such vigorous continuance of the revolution by our youth under the wise leadership of the great leader is the great pride and joy of our people.

The work of nurturing youth to be reliable successors to our revolution is being even more vigorously accelerated in the historic advance to dye the entire society with chuche thought today.

Under the wise leadership of the great leader and the party a fundamental change has been brought about in the work of the SWYL [Socialist Working Youth League], and as a result the ideological and spiritual attitude of our youth is being transformed. All youth possess flawlessly pure and clean loyalty toward the great leader, and are filled with constant determination to fight vigorously for the leader, the party, the fatherland and the people. To enjoy the youthful struggle of living at a time of revolution and to be devoted to political and organizational life, to live frugally at all times, helping and guiding one another, one for all and all for one--such is the beautiful attitude of our youth and the

revolutionary spirit of the glorious youth of Korea. With such splendid youth as these, the future of our revolution is indeed bright.

We have achieved enormous success in the work of youth under the wise guidance of the great leader and the party. But we cannot be self-satisfied at this point.

The revolutionary cause of chuche charted by the great leader in the forests of Paektu is not yet complete. We cannot stop the struggle for even an instant, but must further accelerate the advance of the cause of chuche.

Today we are faced with the ponderous yet glorious mission of achieving the final victory of socialism in the northern half of the republic and of quickly unifying the divided fatherland.

This sacred and glorious task which is before us requires that our youth which are responsible for the revolution be even more strongly nurtured as the successors to the revolution.

When the youth are firmly prepared as chuche-type revolutionaries and as the pillar of socialist and communist construction, the future of our revolution will be further brightened and the work of dyeing the whole society with chuche thought will be raised to new heights.

Of importance in the indoctrination of youth as reliable successors to our revolution is the strengthening of ideological indoctrination work among them.

The great leader Comrade Kim Il-song taught as follows:

"SWYL organizations must firmly take up the problem of youth continuing the revolution generation after generation, and more vigorously promote ideological indoctrination work among them." ("Collected Works of Kim Il-Song" Vol 7, p 346)

The time of youth is an important time in the establishment of people's world view. If they receive correct ideological indoctrination at this time, youth can mature into true communist revolutionaries.

SWYL organizations and functionaries must vigorously promote ideological indoctrination work among youth in order to more thoroughly prepare them as true communist revolutionaries who will continue the revolutionary cause of chuche generation after generation.

The most important part of ideological indoctrination work with youth is to infuse them with endless loyalty toward the great leader.

Infinite loyalty for the great leader is the fundamental trait and primary reason for living for chuche-type communists. SWYL organizations must

strive to see to it that all youth fully appreciate the greatness of the respected and beloved leader and possess the boundless pride and dignity that go with revering the great leader, and that they will struggle continuously for the victory of the revolutionary cause of chuche.

Here it is important that youth be brought to learn from the proud and glorious time of youth of the great leader. SWYL organizations and functionaries must take as their number one task, and vigorously promote, the campaign to have the spirit and lofty attitude of sacred revolution possessed by the great leader at the time of his youth accepted intact among youth.

SWYL organizations must also strengthen ideological indoctrination work among youth so that they will passionately love their socialist fatherland and fear or hate class enemies.

The socialist system of our nation created by the great leader is a most excellent socialist system in which all people work and study together, and live a blessed life free from any worry. SWYL organizations and functionaries must see to it that our youth fully understand how our nation's socialist system was created under the guidance of the great leader, and that they devote themselves to the fight for the prosperity of the socialist fatherland. SWYL organizations and functionaries must guide youth so that they love work and positively contribute to the construction of monumental creations which will stand out in the history of the fatherland. In addition, they must persistently engage in indoctrination so that all public property of the nation and the society is considered precious, and so that the livelihood of the nation is treated frugally and meticulously.

In the southern part of our fatherland the wicked enemy U.S. imperialists are still squatting, and landlords and capitalists are strutting about. SWYL organizations and functionaries must see to it that all youth do not forget the situation of days past, when the tears of parents who were oppressed and exploited flowed freely, or the situation that the South Korean people suffer today, so that, conscious of the extent of their blessings, they will fight fiercely in opposition to the enemy with endless hatred.

Striving to possess communist moral nature is a key requirement arising in the ideological indoctrination of youth.

Communist moral nature is one of the fundamental characteristics of the communist. Only those youth possessed of a noble moral nature can become true communist revolutionaries.

SWYL organizations and functionaries must strive to assure that all youth hold deep within them the enormous benevolence of the great leader who made possible today's endless blessings and glory, and that they come to

possess the noble revolutionary belief in supporting the great leader eternally, generation after generation. In addition, they must carry out indoctrination so that the interests of the group and the revolution take precedent over the interests of the individual, so that elders are respected, etiquette observed and public morality self-consciously safeguarded.

Also of importance in the indoctrination of youth as reliable successors to the revolution is seeing to it that they are made to possess the necessary breadth of scientific knowledge and technology for revolution and construction.

Youth are the ones directly responsible for construction of a new society, and are the masters of the society of tomorrow.

Although youth may be said to be armed with the revolutionary ideology of the working class, if they are not in possession of the knowledge and technical skills which they must have, or if their cultural level is not high, they are unable to participate as masters in the construction of socialism and communism or to fully display their fervor and capabilities. The reality of today in which revolution and construction are being developed at a rapid rate of speed demands the youth possess, as never before, modern scientific knowledge and technology.

SWYL organizations and functionaries must establish a spirit of revolutionary study among the youth, so that they develop the habit of enjoying reading and read numerous revolutionary texts and scientific and technical materials. If *chuche* is thoroughly established in study, so that even one line is studied or one page of a book read, they will come to possess the knowledge necessary for revolution and construction.

In order to bring about a new turning point in the work of indoctrinating youth as communist revolutionaries, the self-reliance of SWYL organizations must be increased, and ideological indoctrination work accelerated by a variety of forms and means which suit their individual needs.

The great leader Comrade Kim Il-song taught as follows:

"SWYL organizations should never carry out ideological indoctrination work toward youth using formalism, but should do so in a substantive manner." (ibid., p 346)

Inasmuch as the work of indoctrinating youth is the work of fostering in them communist attitudes and characteristics, it is difficult and complex work.

Youth possess characteristics that depend on age and mentality, and likewise their level of knowledge and degree of preparation are different. Further, the jobs that youth occupy are different, and the duties with which they are entrusted are not all alike.

The work of indoctrinating youth absolutely cannot be carried out by means of uniform or conventional methods. The heartstrings of youth cannot be touched, or success gained in indoctrination work, with conventionalism. Only when a variety of forms and methods which suit the special needs of youth are used to promote indoctrination work can the broad masses of youth be better indoctrinated.

SWYL organizations and functionaries should organize and carry out a variety of activities which suit the characteristics and level of preparation of youth from all walks of life, including presentation meetings, appreciation meetings, songs and mass dances, discussion groups, lecture groups, study groups and speech tournaments. Along with that, it is important that youth be made to participate in a variety of team activities and socio-political activities.

In order that the work of indoctrinating youth to be true chuche-type communist revolutionaries may be rapidly accelerated, SWYL organizations must continuously elevate their own capabilities and role.

SWYL organizations are the political organizations and ideological indoctrination frameworks for indoctrinating youth to be communist revolutionaries. SWYL organizations are entrusted with the glorious task of revolutionizing and working classizing all youth, and of organizing and mobilizing them toward socialist construction. The question of whether or not youth will be adequately prepared as true successors to our revolution and as reliable pillars of socialist and communist construction depends in great part on the manner in which SWYL organizations elevate their capabilities and role.

SWYL organizations must be tempered to achieve substance in their work of carrying out indoctrination among youth, and to get them to participate positively in organizational life. In addition, they should strive to have youth become the guards and advance units in the three great revolutions by positively organizing and mobilizing them in the struggle to carry out the ideological revolution, technical revolution and cultural revolution.

The success of their work with youth is closely connected with the work method and work attitude of SWYL functionaries. SWYL functionaries should plan their activities to the last detail and implement them with ambition, and establish the revolutionary spirit of carrying out a plan to completion once it has been started.

With a new turning point in youth work which conforms to the demands of the developing revolution, SWYL organizations and functionaries must further accelerate the revolutionary cause of chuche and advance the construction of a socialist and communist paradise on this land.

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ESTABLISHING A SOCIALIST WAY OF LIFE IS AN IMPORTANT TASK OF THE CULTURAL REVOLUTION

Pyongyang KULLOJA in Korean No 5, May 80 pp 26-30

[Article by Pak Sun-chae]

[Text] The cultural revolution is one of the three great revolutionary tasks which must be carried out without fail by the party of the working class and the state in order to fulfill the cause of socialism and communism.

In carrying out the cultural revolution, the cultural remnants of an outdated society can be eliminated and a culture of socialism and communism created, and all members of the society can be turned into fully developed communist men.

A key problem arising in carrying out cultural revolution is the thorough establishment of a socialist way of life among the workers.

The great leader Comrade Kim Il-song taught as follows:

"To thoroughly establish tidiness in production and frugality in living, and a socialist way of life, is the important task of the cultural revolution. By thoroughly establishing tidiness in production and frugality in living, the socialist way of life, culture-oriented working and living conditions can be formed and a revolutionary attitude toward life established throughout the whole society." ("Let Us Hold High the Banner of Chuche Thought and Further Accelerate Socialist Construction," Booklet, p 18)

Thoroughly establishing a socialist way of life has become one of the key problems in carrying out the cultural revolution.

As taught by the great leader, that which is known as a socialist way of life is the way of acting of people living in a socialist society. As a revolutionary and progressive way of life which reflects the essential nature of a socialist system created by new social relationships with the demise of the sold exploitive system, it constitutes cultural and moral

rules for living and standards of behavior that must be preserved without fail by people struggling on behalf of socialism and communism.

In contrast with the corrupt and reactionary bourgeois way of life, with its pleasure and luxury seeking based on egoism, the socialist way of life is one in which individuals, possessed of a revolutionary ideological orientation, promote the healthy development of the society by striving to lead their lives in a struggle- and culture-oriented manner.

When individuals thoroughly establish a socialist way of life in all phases of social existence, beginning with everyday life, the cultural remnants of the old society can be quickly eliminated and a new cultural and moral life of socialism and communism can be created, and all members of the society can be better nurtured as a new type of man possessed of communist ideological, spiritual and moral attitudes.

Establishing a socialist way of life demands first of all the elimination of those cultural remnants passed on from the old society and the creation of a progressive and civilized life culture.

Socialism and communism constitute the most progressive and civilized culture in the history of mankind. If a new culture is to be created which harmonizes with such a society, the cultural remnants passed on from the old society must be eliminated.

The victory of the socialist system made the workers, who had been left far behind in contemporary civilization, true masters and enjoyers of culture, and provided the socio-economic conditions capable of bringing socialist people's culture into full bloom. However, the cultural remnants and relics left behind by the exploitive society remain for a long period of time even after the establishment of the socialist system. These cultural remnants are prevalent in the way of life of individuals, including their everyday life, speech and behavior, courtesy and morals, and social mores and attitudes.

Instances of individuals failing to live a frugal life, or holding on to empty formalities and engaging in clamorous feasts and rituals, are all dregs of a bygone way of life bequeathed by an exploitive society. Useless formalities and outdated social mores have no significance today, when socialist construction is underway. Such things serve to muddy the healthy spiritual realm of individuals and are key elements in rekindling and dragging on all manner of outdated and reactionary ideologies and attitudes.

Without eliminating the backward way of life bequeathed by the old society a progressive and civilized life culture cannot be created. Experience shows that if the old way of life is left alone and the unhealthy culture becomes revived, it is possible to become undermined by the corrupt and reactionary ideology and culture spread by the imperialists. Consequently, the old way of life must be thoroughly eliminated if the socialist people's culture is to be developed in a healthy manner.

An old way of life whose mores and customs have been tempered through a long historical process is extremely deep-rooted and tenacious. It cannot be swept aside over a period of a few days. The old way of life can be successfully conquered only through unrelenting, conscious struggle to establish a new socialist way of life.

When a socialist standard of living and code of conduct is created in all spheres of social existence and all workers live in accordance with them, then the old way of life can be eliminated and a revolutionary way of life which conforms to the fundamental nature of the socialist system be established.

Thoroughly establishing a socialist way of life also constitutes a firm guarantee for the establishment of a revolutionary attitude toward life among all workers.

As taught by the great leader, the fundamental principle which must be adhered to in a socialist way of life is that all workers must strive to live in a healthful and cultural manner, possessed on a sense of revolution.

Class struggle does not end with the establishment of a socialist system, and revolution continues. Consequently, all workers must continue to struggle fiercely, possessed of a high degree of class-consciousness, revolutionary fervor and a firm belief in victory, until the final victory of the cause of socialism and communism is won.

To say that the socialist revolution is won, and that life is getting better with each passing day and is to be spent in ease, is not the attitude of a person engaged in revolution. The revolutionary must live and work even more tense and struggle oriented, striving toward advancement of the revolution and then the enrichment of life.

Weighty and enormous tasks continue to be placed before our party and people today. For us there can be absolutely no trivial idleness, slackness, stagnation or marking time. The reality demands that all workers live and work at all times in a revolutionary manner. When the work of establishing a socialist way of life is vigorously promoted, a revolutionary attitude toward life can be firmly established throughout the entire society and all workers can come to possess a healthy ideological and spiritual attitudes.

Along with possessing a healthy ideological orientation, for our workers, who are the true masters of the socialist society, to possess pure cultural and moral attitudes is an important requirement in their carrying out of their fundamental role as socialist workers.

By cultivating the habit of working and living frugally and in a cultured manner, workers can become pure communists and better carry out their assigned revolutionary tasks. A person who doesn't take care of himself, and who fails to keep his home and village clean and neat, cannot be said

to possess the attitude of a socialist worker. Such a person is not capable of looking after his position, shop or his factory in a frugal manner, nor is he able to produce high-quality goods or to responsibly carry out the revolutionary task with which he has been entrusted.

Individuals who have thoroughly established a socialist way of life and who keep their living and working spaces clean and cultured are always capable of working cheerfully, possessed of a clean spirit. Quality goods do not come out of a chaotic work place where system and discipline are lacking. When work is performed in accordance with fixed rules and regulations, and the areas in and around factories are maintained in a hygienic manner, the quality and workmanship of goods can be increased and production normalized at a high level.

To say that life should be lived in a civilized and cultured manner in a socialist society does not by any means suggest living a life of luxury. The cultured life of the socialist worker has absolutely no connection with the idle and luxurious life of the exploitive society. In a socialist society, even clothing is selected for its appearance and serviceability in living and working, and not for empty formalities, and living areas should be kept clean and managed frugally in a cultured manner. Only in this way can workers not fall prey to the bourgeois way of life and corrupt tendencies, and at all times live their lives in a revolutionary manner.

Thoroughly establishing a socialist way of life is also an important requirement in creating throughout the entire society a collectivist attitude toward life.

The great leader Comrade Kim Il-song taught as follows:

"The socialist way of life is the collectivist way of life of socialist workers who are struggling that all people may live a good life together."
("Collected Works of Kim Il-Song" Vol 7, p 20)

Socialism and communism involve a society based on collectivism. In contrast to the capitalist society, where people are at odds with each other for individual interests and comfort, in the socialist society unity and cooperation between workers provide the basis for social relationships, and the communist principle of life, "One for all and all for one," firmly leads the way. The bourgeois way of life based on individualism and egoism that claim the good life for oneself without regard to others cannot be compatible with the socialist way of life.

The socialist society creates one large revolutionary family in which all workers live in harmony, helping and guiding each other. If all workers are to live and struggle possessed of a single purpose and aspiration for communism and socialism, a way of life based on collectivism must be thoroughly established.

As taught by the great leader, the socialist way of life is a collectivist way of life of all socialist workers who are struggling so that all people may live a good life together.

In thoroughly establishing a communist way of life, workers can further display a noble spirit of working devotedly for the interests of the society and the group instead of for personal interests. In addition, bad living habits including dislike for work and idleness can be prevented from making a comeback, and everyone will be enabled to sincerely participate in common labor, and hence to work with sincerity, contributing all their knowledge and abilities. Further, the revolutionary spirit of at all times carrying out ones work, possessed of the self-consciousness that is the master of the revolution and loving the common property of the state and the society as if it were one's own, can also be further demonstrated when a socialist way of life is fully implemented.

Established in our society are the standards of socialist life and a code of conduct that all workers should thoroughly observe in their work and life. In these are found the rules for general economic management and administration, from registration and control of national and people's property to use of public property, and the code of collectivist discipline and cultured and moral life which must be observed in public places such as theaters, movie houses and bus stations. These standards and codes of behavior serve to set the collective and organizational life of workers in good order, and play a tremendous role in solidifying and developing the socialist system.

When our workers thoroughly observe the socialist rules for living and code of conduct in all spheres of work and life, the slightest chance for a rekindling of old ideological remnants and bygone ways of life is eliminated, and revolutionary order and discipline can be thoroughly established in collectives and the society.

Thoroughly establishing the collectivist way of life is an important means for all workers to become habituated to, and live, organizational life.

Inasmuch as the socialist society is based on collectivism, people can neither live nor carry out revolution apart from collectivism and organization. Workers can be prepared as true socialist workers only when they love the collective and the organization, and when they possess the lofty organizational view of self-consciously observing the rules and discipline of the collective.

Through the process of self-consciously and intentionally observing at all times socialist standards of behavior and collectivist life discipline, people come to love organization and collective and to nurture the lofty revolutionary spirit of participating sincerely in organizational life.

Indeed, thoroughly establishing the socialist way of life is an important requirement for eliminating all manner of cultural dregs bequeathed by the old society, and for nurturing workers as true communists.

With the unremitting advance of the work to establish a socialist way of life in our nation under the wise leadership of the great leader Comrade Kim Il-song, a fundamental turning point was achieved in the work methods of party members and workers.

Looked at historically, the manners and customs of the old society which muddled and ate away at the ideological and spiritual life of individuals have gradually disappeared, and the socialist way of life, from the individual lives of party members and workers up through all spheres of social existence, is being thoroughly implemented.

A communist attitude toward life of devoting everything to the struggle on behalf of party and revolution, fatherland and people, holding the interests of the society and the collective to be more precious than individual interests, an attitude toward work of frugality and meticulousness with which one's work is carried out until completion responsibly and in the manner of the master, and a revolutionary spirit of unending innovation and advance without the slightest idleness, slackness or self-conceit are being fully demonstrated among party members and workers.

We must patiently push ahead the work of establishing a socialist way of life that accompanies the development of the society and the elevation of life.

An important problem associated with the vigorous promotion of the work of establishing a socialist way of life is the perfection of socialist management laws and regulations in state and economic activities and the establishment of socialist discipline, and the continued creation of standards of cultural moral life which conform to the realities of socialism and communism.

All members of society in a socialist society are masters of the state and the means of production, and as such, participate in state and economic activities.

By formulating and implementing new socialist management laws and regulations in all sectors of state and economic work, and consistently establishing socialist economic management and administration discipline, workers can act accordingly and thoroughly establish a revolutionary way of life throughout the entire society.

Along with the implementation of new management laws and regulations in state and economic work, the systematic establishment of socialist-type common discipline in the everyday life of workers and the continued creation of a cultural and moral standard of living which is suitable to a socialist and communist society have great significance in the establishment of a socialist way of life.

in a socialist society, not only do all workers participate in the work of the state and the society, but also participate in everyday social life as individual members of the society. As a result, new patterns of communist life must constantly be created in the socialist discipline of shared life, courtesy and attitude toward life that workers must observe in public places.

The strengthening of the ideological struggle and ideological indoctrination in order to uproot the old way of life and establish a new way of life, and the creation and generalization of the fundamentals of a new moral life, constitute one of the key tasks arising in thoroughly establishing a socialist way of life.

The great leader Comrade Kim Il-song taught as follows:

"Indoctrination work designed to eliminate the old moral standards remaining among the workers must be strengthened on the one hand, and at the same time the fundamental examples of a new moral life must be formulated and generalized one by one as part of a social movement and communist moral standards gradually implemented." ("Collected Works of Kim Il-song" Vol 5, 2nd printing, pp 470-471)

A way of life is tied closely to the ideological orientation of the people. For this reason, the work of uprooting the old way of life and establishing a new way of life among workers cannot be carried out in a single step, nor can it be taken care of by means of compulsion or administrative steps. It can be successfully carried out only through patient ideological indoctrination and ideological struggle.

We must persistently forge ahead with the work of bringing workers to understand well the fundamental nature of the old way of life and the improper influence it exerts on social existence, and of getting them to recognize clearly the superiority of the new socialist way of life. In addition, the ideological struggle to eliminate old customs and unhealthy living habits must be continuously advanced. In so doing, a rekindling of the remaining outdated ideologies and customs in the minds of the workers can be prevented, and they can at all times and all places be capable of working and living in accordance with the demands of socialist rules and regulations for living.

In addition, the work of eliminating the old way of life and establishing the socialist way of life should be widely promoted as a mass movement, and the work of creating the fundamental aspects of the new way of life and of popularizing them should also be vigorously accelerated.

The work of eliminating completely the remnants of the old way of life and of establishing a socialist way of life cannot be accomplished through ordinary indoctrination or explanation or the strength of a few individuals. Such work can be more effectively carried out when the fundamental aspects

are worked out and used in indoctrination along with bringing the workers to a deep understanding of the superiority of the socialist way of life. Formulation and popularization of the fundamentals is a traditional work method of our party and a powerful means of establishing the socialist way of life.

We should give greater substance to the work of establishing a socialist way of life by increasing the production and distribution of artistic works, such as the art film "Celebration Day," which depict the socialist way of life.

Of importance in establishing a socialist way of life is that functionaries and party members stand in the forefront of this work.

Our functionaries and party members are the individuals who indoctrinate and lead the masses. For functionaries and party members to stand out in front and eliminate old customs one by one and provide a model in the establishment of a new way of life is something that impacts tremendously on the masses.

All functionaries and party members must eliminate the slightest idleness, slackness and empty formalities, and live frugal and strict lives at all times as worthy revolutionaries. In addition, they must observe with even greater self-consciousness than anyone else the standards for socialist life and behavior, and become a model for the masses.

Bringing about a new turning point in the work of establishing a socialist way of life, we must organize militantly to do our work and lead our lives frugally and strictly at all times, and further advance the cause of dyeing the entire society with chuche thought.

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FORMALIZING PARTY LIFE IS AN IMPORTANT GUARANTEE IN TEMPERING PARTY MEMBERS WITH ORGANIZATIONAL IDEOLOGY

Pyongyang KULLOJA in Korean No 5, May 80 pp 31-36

[Article by Ch'a Ch'ol-won]

[Text] Today under the wise leadership of our party, the revolutionary spirit of party life for formalizing party life is being fully demonstrated among functionaries and party members.

In vigorously accelerating the struggle to formalize party life with high political consciousness and enthusiasm, all functionaries and party members are stepping up the process of their revolutionization and working classization, the vanguard role of party members in revolution and construction is being elevated and the power and militancy of the party are being further strengthened.

The development of party work and the fundamental reality of building socialism in our nation demonstrate that formalizing party life is an important means of tempering party members with political ideology and of further strengthening the party, and of vigorously calling the mass of party members to revolution and construction.

Functionaries and party members must bring about continuous upsurges in economic and cultural construction and thoroughly revolutionize themselves by fulfilling the teachings of the great leader Comrade Kim Il-song and the policy of the party concerning formalizing party life, and thus participate faithfully and with self-consciousness in party life.

Formalizing party life is a fundamental principle for building the revolutionary party of the working class, and a basic means for strengthening party ranks with organizational ideology.

The great leader Comrade Kim Il-song taught as follows:

"All our party members, possessed of the deep pride and dignity that they are the glorious warriors of the Korean Workers Party, must formalize

party organizational life and continuously temper themselves through party organizational life." ("Collected Works of Kim Il-Song" Vol 7, p 274)

That which is called formalizing party life says that organizational and ideological life is advanced in accordance with the demands of the rules for party life, and means the establishment of a revolutionary spirit of leading party life day in and day out without let up and with self-consciousness.

The work of strengthening the party of the working class into revolutionary vanguard units and invincible revolutionary ranks of the working masses is successfully realized through a process of firmly lining up the party rank and file along with the nurturing of all party members to be true communist revolutionaries tempered with organizational ideology.

In revolutionizing party members, the most effective means of nurturing them as essential elements of revolution faithful to the historic cause of the working class is to continuously temper them through strengthened party life.

If party life is to become a powerful means of tempering party members with organizational ideology, party life must be advanced to a higher level so as to conform to the demands of the developing reality in which socialist construction is being continuously intensified and developed, and in which a new turning point is being achieved in the development of party work.

This essential requirement arising in the development of party construction and party work is effectively satisfied through the process of formalizing party life.

Formalizing party life has as a fundamental requirement that all party members carry out party life in accordance with the regulations and procedures fixed within the party.

All regulations and procedures within the party, as a revolutionary party of the working class, are set on the basis of the principle of a democratic centralized authority, and as such reflect the direct will and demands of the broad masses. Only when all the party members who constitute the party move in accordance with the requirements of the regulations and procedures set within the party can the party move as a single entity as per the intent and thought of the leader who created the party, and become united rock-hard in invincible revolutionary ranks.

If party organizations and party members do not act in accordance with the demands of the regulations and procedures set within the party, and move as they see fit, such a party cannot fulfill its mission as the organized unit of the working class and cannot correctly lead revolution and construction.

Only through a process in which independent action and irregularities are not permitted, and all party members move as one in accordance with the requirements of fixed regulations and procedures, are party members united in a revolutionary manner and the militancy of the party strengthened.

Not only should party life be carried out in accordance with the demands of strict regulations and procedures, but it should be carried out from day to day without even an instant's interruption.

The party life of party members is organizational life, ideological life and the revolutionary activity of carrying out duties from the standpoint of party rules. Party members are given tasks by the organization and have their performance reviewed before the organization, and, upon receiving a new task, always act to carry it out. Only when organizational and ideological life is intensified under the constant indoctrination and guidance of the party organization can party members unite themselves in a revolutionary manner and firmly prepare themselves as revolutionaries faithful to the cause of revolution.

To party members, party organizational life is political life. The party member who has left party organizational life is no different from a senile party member or one who has lost his political life.

Only when party members continuously revolutionize themselves through daily party organizational and ideological life can the duty of the party member be fulfilled and the lofty honor of the party member be truly glorified.

Formalization of party life is premised on normal party life based on a high degree of self-consciousness, and on devoted and persistent party life which continues without even momentary interruptions.

More than anything else, formalizing party life represents a firm guarantee for thoroughly arming all party members with the revolutionary thought of the great leader and party policy which is its embodiment.

The teachings of the great leader and the party policy which is its embodiment represent the most correct guidelines for our revolution and construction. Only when firmly armed with the teachings of the great leader and the party policy which is its embodiment can the direction of our revolution and the means for carrying it out be clearly understood, and revolution and construction be vigorously pushed along the most direct route to victory.

The ideo-spiritual mode necessary in revolution and construction cannot be mastered within a few days; it can be acquired only through practical struggle and persistent study over a long period of time.

To vigorously accelerate the struggle to formalize party life, all party members must be brought to consider study as one of their revolutionary

tasks and as the single most important duty of the individual engaged in revolution, and, in accordance with the demands of established regulations and procedures, to participate to the maximum in collective study and to pursue collective study assiduously. By making study part of their lives and mastering it, party members can all become firmly armed with the revolutionary thought of the great leader and the party policy which is its embodiment. Through the process of formalizing party life and persistently studying, party members are able to uproot obsolete ideological remnants which remain in their minds and to firmly establish the revolutionary world view of *chuche*, and to mature as communist revolutionaries who at all times live and act only in accordance with the thought and intention of the party.

If party members do not participate in formalized life and slough off their studies, they rapidly become deficient ideologically and spiritually and fall behind current development, and are unable to correctly execute party policy.

It is for this reason that formalization of party life can be said to be of decisive use in establishing among functionaries and party members the spirit of revolutionary study, so that all may fully master the essential nature, legitimacy and methods for implementation of the immortal *chuche* thought and its embodiment, party policy.

Formalizing party life is also the most effective means of increasing organizational awareness among party members, and thus in establishing a revolutionary attitude toward party life.

Increasing organizational awareness means that party members treat party organization with respect and consider it to be precious, and that they possess the position and viewpoint of carrying out their lives and work thoroughly in tune with party organization. Correct organizational awareness is based on believing only in the party, no matter what the circumstances, and having absolute trust in entrusting one's all to the party.

Party organizational awareness is firmly established through the process of formalizing party life.

Formalization of party life demands that all party members work and live in accordance with a single party life code, and allows no one to be excluded from party organizational and ideological life. Herein are found the extremely strict requirements that prohibit even the slightest independent action or irregular occurrences, or anything that borders on a double standard in party organizational and ideological life.

Functionaries and party members are not, in formalizing party life, to permit departures from organizational life and political life, and are to labor consciously to work and live in accordance with the requirements

of the established system, procedures and organizational regulations, and at the same time rectify all shortcomings, such as deficiencies in organizational awareness, in a timely manner.

Through the process of formalizing party life, party members can firmly establish high organizational awareness by which they love organization and group and consider them to be precious and give their all to struggle in their interest, and a strong attitude of organizational life by which they act under the guidance and control of the organization.

Formalization of party life also establishes decisive conditions which make it possible to revolutionize party members and to glorify their political existence.

The great leader Comrade Kim Il-song taught as follows:

"Just as a person must eat to maintain physical existence, so too must the party member have party life to maintain his political existence. What use is there in just eating and living without participating in party meetings or having party life, and how can such a person be considered a party member?" ("Collected Works of Kim Il-Song" Vol 4, 2nd edition, p 165)

Individuals cannot of their own accord become revolutionized, nor can they become revolutionaries thoroughly prepared with a revolutionary world view. Party members mature politically and are tempered as revolutionaries through practical struggle and revolutionary organizational life. Only through organizational life can the political life of party members be maintained and glorified.

The problem of maintaining party life at the highest level so that it constitutes a genuine blast furnace for tempering party members ideologically is successfully handled through the process of formalizing party life.

Only through the formalization of party life can party members continuously accept the revolutionary mode from organizations and march straight down the road of revolution under the leadership and control of party organizations without an instant's hesitation. They will, in addition, be able to overcome at the right time all manner of unhealthy elements and events which are not in keeping with being masters of the revolution, and to successfully block the insertion of various evils from the outside.

When functionaries and workers formalize party life and live in accordance with the demands of the rules of party life and party regulations, the collective group becomes firmly unified in terms of its ideological orientation, and matures into a militant unit which moves as one under iron-like regulations.

All of this demonstrates the tremendous significance possessed by formalization of party life in strengthening the party and continuously raising its militancy, and in greatly strengthening its leading role in revolution and construction.

The principle laid down by our party on formalizing party life is a wise principle which illuminates the most direct route for further strengthening the organizational and ideological life of party members in a manner consistent with the demands of a reality in which party work is being intensified and developed, and for nurturing them to be *chuche*-type revolutionaries who are prepared with political ideology.

This principle is a revolutionary principle created on the basis of a scientific analysis of the tremendous role played by party organizational and ideological life in the development of the ideological orientations of individuals and in their revolutionary tempering, and of the demands of the intensified development of party work and the practical application of revolution.

Part and parcel of the party's principle on formalizing party life is its tremendous political faith and concern that all party members be nurtured as *chuche*-type communist revolutionaries endlessly loyal to the great leader and the party so as to make them the vanguard of the revolution.

In thoroughly implementing the party's principle on formalizing party life there is found a firm guarantee that party members will be nurtured as the essential elements of the revolution in a manner suited to the demands of dyeing the entire society with *chuche* thought, that their role will be elevated, and that the struggle to remold nature and society in accordance with the demands of *chuche* thought can be vigorously accelerated.

Of first importance in formalizing party life is the establishment among functionaries and party members of a correct viewpoint and attitude concerning organizational life.

The great leader Comrade Kim Il-song taught as follows:

"No one should break away from the party line or depart from party life, but should observe the rules of party life without fail." ("Collected Works of Kim Il-Song" Vol 2, 2nd edition, p 343)

How well functionaries and party members participate in the formalized life of the party depends in great part on their viewpoint and attitude concerning party life.

Party life is organizational life and political life which must be participated in by all functionaries and party members, purposefully and with high political self-consciousness and zeal. Furthermore, it strongly

demands that, in formalizing party life, all functionaries and party members lead party life possessed of the correct attitude and viewpoint.

Just as a person must eat to maintain physical existence, so too must the party member temper his own sense of party and actively participate in formalized party life in order to hold on to honor and to shine. The failure, for whatever reason, to strictly lead formalized party life stems from the lack of a correct viewpoint concerning party organizational and ideological life.

Our functionaries and party members must be fully aware that formalization of party life is the fundamental means to temper themselves with organizational ideology and to forcefully walk the road of revolution, and must fully participate in formalized life.

In this it is important that party organizations see to it that the requirements and methods of formalized life are fully explained among party members so that they themselves have a good understanding of it and set their own party life in order. At the same time, party organizations must widely popularize typical situations arising in the formalization of party life and establish measures to be used in correcting deficiencies, and in so doing lead all functionaries and party members to an ideological awakening.

Another important problem arising in the formalization of party life is the establishment of a self-conscious attitude toward party life among party members.

Party members are the self-conscious revolutionary warriors who have come into the party determined to devote their all on behalf of the party and the leader and the revolution, and their party life is a revolutionary activity based on high self-consciousness.

Party members participate voluntarily in party life, and not as a result of instructions or controls.

Formalization of party life has as a prerequisite the high self-consciousness and discipline of the party members.

The formalization of the organizational and ideological life of party members can be maintained at a high level only when party members participate self-consciously in party life, and only then can the party life of party members become a true blast furnace for tempering ideology and a school for revolutionary indoctrination.

All functionaries and party members must strictly observe, with high self-consciousness, the fundamental demands of formalized life and the discipline of party life and respect the decisions and mandates of the organization, and participate positively in all work carried out within the party organization.

The demonstration of a practical example by responsible functionaries has tremendous influence in getting functionaries and party members to participate self-consciously in formalized life. For responsible functionaries to go among the masses and live with them, and, standing at the head of the work to implement the party's principle on formalizing party life, to vigorously lead the mass of party members, provides a positive influence on party members.

Experience has shown that making maximum use of activities in which all functionaries, including responsible functionaries, go down to lower units and provide a model of what is expected, vigorously awakening party members and the masses and getting a first-hand look at the actual situation, and then establishing appropriate measures to handle the problem, constitutes an extremely powerful method in implementing the party's principle of formalization.

It is important that, by organizing a single meeting or study session, the significance of indoctrination is more clearly laid out and the political and ideological content of formalized life is maintained at a high level, with the result that party members freely participate in order to improve themselves.

This self-conscious attitude concerning formalized life can be even further enhanced when the high political zeal of party members is correctly combined with organizational work to increase the qualitative level of formalized life.

In order to formalize party life among functionaries and workers, it is also important that party organizations conduct proper guidance concerning the party life of party members.

The great leader Comrade Kim Il-song taught as follows:

"Correctly organizing and properly guiding the party life of party members is an important guarantee for strengthening party life." ("Collected Works of Kim Il-Song" Vol 5, 2nd edition, p 516)

The issue of formalizing party life appears at a high level when the guidance, assistance and control of the party organization supports the self-consciousness of the party members.

Only when party organizations correctly carry out party life guidance can all party members further organize party life and elevate their sense of organization, and fully display a revolutionary attitude toward party life.

It is of importance here that party organizations and functionaries give priority to political work among party members so as to firmly arm them ideologically and spiritually to strive toward formalization of party life, irregardless of the situation, and at the same time to increase demands on the party life of party members and to strengthen control over it.

Just as metal rusts when left outside and cannot be used, individuals who are separated from the requirements and control of the organization become arrogant and ultimately become ideologically degenerate, and are removed from the revolutionary ranks.

Only when high demands are placed on party life and everyday guidance and control are strengthened can party life be consistently intensified in accordance with the demands of fixed rules and procedures without the slightest idleness or slackness.

In the party life guidance of party members, correctly understanding their formalized life style is an important problem.

Guiding under conditions where the actual situation below is understood is a consistent principle advocated by our party.

Just as a correct solution cannot be given when the actual situation is not known, it is also the case that party life guidance cannot be properly carried out if the patterns of formalized life of party members are not as familiar as the back of one's hand. Fully understanding the actual situation below them, party organizations should formulate appropriate measures and establish concrete plans concerning formalized life, and thoroughly carry them out.

Of importance in the guidance of the formalized life of party members is the carrying out of guidance correctly by cadre.

The impact on the masses of the stand taken by cadre and their actions is indeed great.

Everyone says that, in party life, there is no difference between those who are high and those who are low, and that it doesn't matter if one occupies a high position or a low one, and that everyone participates in formalized life in accordance with a single code of party life.

To the extent that functionaries occupy responsible positions, they must take the initiative in participating in party life and, self-consciously observing party rules, set an example for the masses. Party organizations must properly guide functionaries to become models in formalized life, and carry out party life guidance so that they will indoctrinate workers and party members through practical application.

Formalizing party life for party members has as a key objective to temper them organizationally and ideologically so that they will successfully carry out the revolutionary tasks assigned by the party.

The party life of party members should always be closely linked to the carrying out of revolutionary tasks, and success in party work should be carried over into the carrying out of economic tasks.

Consequently, the formalization of party life should be closely tied to the carrying out of basic revolutionary tasks.

The formalization of party life constitutes a powerful means for leading party members to the successful completion of basic revolutionary tasks.

Party organizations, as a part of formal life, give all party members a party mission and teach the methods for carrying it out, as well as correct any failures that may occur during the process of carrying it out, and in so doing provide a positive stimulus for them to continuously achieve miracles and innovations in socialist construction. The process of formalizing life is one in the same with the process of revolutionization, and as the work and life of party members becomes formalized, so then are revolutionary tasks better carried out.

Consequently, party organizations should give positive direction so that the formalized life of party members contributes thoroughly to the carrying out of revolutionary tasks, and should see to it that the successes carry over into the practical application of revolution.

In addition, the two separate tendencies to either emphasize only formalized party life and to ignore the carrying out of revolutionary tasks, or to underline the importance of carrying out revolutionary tasks while slighting formalized party life, must both be eliminated, and, while properly handling party organizational and ideological life, it should be carried out subordinate to the fulfillment of revolutionary tasks.

Experience has shown not only that individuals who participate actively in formalized party life have a high sense of organization and of revolution, but also that they become true revolutionaries who fulfill their assigned revolutionary tasks in an exemplary manner. It also demonstrates that only when party life and the carrying out of economic tasks are correctly combined can party life be performed well and revolutionary tasks successfully carried out.

When party life is formalized and combined with the fulfillment of revolutionary tasks, and the successes of party work are carried over into the carrying out of economic tasks as a result of proper leadership, tremendous successes can be reaped in economic work.

We must firmly prepare ourselves as true chuche-type revolutionaries, holding high the party's principle on strengthening party life, and bring about continued innovations in cultural and economic construction, and in so doing advance the cause of dyeing the entire society with chuche thought.

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A BRILLIANT ARTISTIC PRODUCTION OF LOVE FOR THE FATHERLAND

Pyongyang KULLOJA in Korean No 5, May 80 pp 37-42

[Movie review by Yi Chong-sun]

[Text] The art film "Nameless Heroes" (Parts 1-10) which was made at the Korean Art Film Production Studio is today generating a tremendous response among our workers.

This film, which is a compilation of all its parts, movingly portrays the noble patriotism of true sons and daughters of the fatherland who fought, contributing all they had of their youth and their lives, for their party, leader, fatherland and people behind enemy lines at the time of the Fatherland Liberation War.

The art film "Nameless Heroes" (Parts 1-10), providing as it does a filmed portrayal with profound ideological content, high artistic appeal and the realism and flavor of real-life, as well as enormous emotional impact, is yet another brilliant success which clearly establishes the lustrous blossoming of our chuche-type cinematic arts.

1

The art film "Nameless Heroes" (Parts 1-10) is based on historic events and facts which took place at the time of the Fatherland Liberation War.

The film is set against the backdrop of the period from the end of 1952 to the beginning of 1953 when the U.S. imperialists, having broken off armistice negotiations in order to realize their aggressive objectives and having launched a risky "new offensive," were faced with a shameful defeat and was unable to drag itself back to the armistice talks. Based on actual historic events and facts, the film exposes the crimes of the U.S. imperialists in using every manner of cowardly and vicious maneuvers in their attempt to make a success of the "new offensive," and at the same time draws a lifelike portrait of the bold and courageous struggle of Korean Peoples Army scouts in their effort to cause it to fail.

The art film "Nameless Heroes" (Parts 1-10) shows the incomparable bravery and indomitable spirit of true sons and daughters of the fighting fatherland as they pushed their way through the dangerous barbed wire of the rear areas of the enemy from where they might not be able to return, and beautifully illuminates, in a brilliant artistic portrayal, where such bravery and will were given their texture.

By portraying in depth the love of fatherland which occupied the hearts of such positive protagonists as Yu-rim and Sun-hui, the film teaches that only those individuals who harbor a passionate love for their fatherland can devote their youth and even their lives to fight for the motherland which nurtured them. The film also artistically depicts that it is chucho-type revolutionaries alone who are the true patriots who personify the most noble patriotism.

There is no place in the world more precious than the fatherland.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The fatherland is the only true mother of all people. We can neither live nor be happy apart from our own fatherland. Only through the wealth and prosperity of the fatherland can we chart a future of happiness."
("Collected Works of Kim Il-Song" Vol 3, 2nd edition, p 485)

That which is the fatherland is not an imaginary notion. It represents the house where one grew up, the intimate mountains and streams of the home town where one romped as a child, all the familiar surroundings.

Through the development of the character and fate of the protagonist, Yu-rim, the art film "Nameless Heroes" (Parts 1-10) presents a deep and realistic portrayal of true love for the fatherland as the most noble feeling of love which constitutes a melding of the love that people feel for their living parents and the love of one's home and hometown people with the love for the land and people of this nation with its 5000 years of history and outstanding culture.

Yu-rim was separated, shedding bitter tears, from beloved mother and the intimate surroundings of home which held the dreams of childhood and had been dragged off as a "student soldier" to a distant place in the south and there, subjected to the fate of a slave more agonizing than death, could only endure a painful life under the skies of a foreign land over a long period of time. Caught up in such an eventful whirlpool of life, Yu-rim had no chance of living a decent life without a fatherland, and felt the lack of the springtime of youth, of well-being and of the future. As a result, although Yu-rim studied overseas and made a name for himself as a journalist, always in the back of his mind were the ground and clear skies of the fatherland and his beloved mother, who brought tears of happiness to his eyes.

Yu-rim was one who, separated by great distance from the fatherland, always kept the fatherland in his heart. This was the reason that he could accept the mission and cheerfully go behind enemy lines even though he might not be able to return.

Conditions behind enemy lines were dangerous and harsh. The enemy was cunning, and the mission given by the fatherland was almost too difficult to manage.

But Yu-rim was able to carry out the difficult task assigned by headquarters because his love for the fatherland was greater than others and his will to ruin the "new offensive" of the U.S. imperialists was strong and intense beyond comparison.

When, after 6 years behind enemy lines, Yu-rim was offered a cup of yakju by Hung-sik, who he had met up with, he became lost in the fragrance of the fatherland, and when, during a brief respite in Hong Kong, he again smoked a cigarette from the fatherland, he was filled with longing for his mother so far away to the north.

Through scenes such as these the film gives a deep impression of a fiercely flaming spirit of love for fatherland and devotion to revolution which could not be altered, despite spending long periods of time in the disorder behind enemy lines or in the isolation of a deserted island.

It was this burning will that constituted the spiritual quality and reliable guarantee which enabled Yu-rim to fight against the treacherous military schemes and wicked plans of the enemy.

Guided by the fatherly love of the fatherland which filled one such as he, who had been isolated in enemy territory, with the dignity and political life of mankind, Yu-rim, when pinned down and near death in the gunfire of the puppet army intelligence unit's Pak-mu, thought not of himself but first of the information which had not been delivered to the headquarters.

Such love for the fatherland with which he walked the route of hard struggle and set his mind on the longed-for motherland, mindless of his own wounds, constructs one's throat with emotion and joy and brings tears to one's eyes. Nevertheless, Yu-rim, who is seen visualizing the enemy's brutal bombing of his beloved Pyongyang, was filled with firm determination to remain behind enemy lines and to fight on behalf of the fatherland and the people who were suffering the ordeal of war.

Even at the dangerous point when Yu-rim, knowing of such wicked plans, was told that his life was in the balance and to get out of Seoul by Pak-mu, who had come in secret to the hospital room bragging that the fatherland was nothing more than an empty notion out of some history book and that to give one's life for an imaginary notion was childish, he was firmly convinced that the blood of many countrymen would have to flow on

behalf of the fatherland because of such traitors, and that he would give his life if necessary. It was with such determination that Yu-rim embarked unhesitatingly on the dangerous route barred by guns and contributed to the blocking of the enemy's "new offensive" scheme with firm revolutionary spirit, invincible will, canny sagacity and daring. In subsequent action, as he walks the dangerous path of fighting behind enemy lines, Yu-rim is drawn closer to the bosom of the fatherland which, in the love of his comrades, always gives him strength and wisdom.

Through such scenes, the film provides profound and artistic answers to questions such as what the most beautiful form of patriotism is and how it can be maintained without change and glorified, how to live and fight, and how great is the power that can be displayed by individuals who burn with fervent love for the fatherland.

The profundity of the ideological content of the film is found in its vigorous and artistic establishment of these truths of living and struggle.

Another important ideological and artistic success achieved in the art film "Nameless Heroes" (Parts 1-10) is its thorough embodiment of our party's principle that cinematic arts should be weapons for class indoctrination of workers.

By amply demonstrating the aggressive nature of the U.S. imperialists and the decadence of capitalist society, the film brilliantly fulfills this artistic requirement.

The film lays bare through broad popularization of historic incidents and facts the reckless maneuvering of the U.S. imperialists to deliberately ruin the Korean armistice talks and to bring to arms numerous lackey nations, and thus to accelerate the "new offensive," and shows that the U.S. imperialists are the ringleaders of aggression and the most cunning and treacherous war fanatics and the kingpins of world reactionaryism.

Further, the film shows the base ugliness of the puppets as they sought to seize power through the relationship between puppet army Chief of Staff Sin Chae-son and puppet army intelligence commander Kim Ch'ang-yong, each pandering to the other and attempting to pin the blame on the other, and bares the treacherous maneuvering of the U.S. imperialists as they conspired to promote the collision between the two and manipulated them toward loyalty [to the U.S.]. In so doing, the film demonstrates the true nature of the U.S. imperialists' colonial policy toward South Korea and the base traitorous acts of the puppets.

The film also gives a good picture of the baseness of life in the capitalist society based on extreme egoism, condemning as it does the tangle of mistrust in personal relations in the den of thieves U.S. Army Intelligence, between [Janet] and [O'neil], and the frauds and schemes in the reciprocal relationships of members of the UN press corps.

In raising the issue of the surgical operation for Yu-rim as he stood near death, shot by Pak-mu, the film examines in detail the decadence of the capitalist society of mammon in which human relations are abandoned, even in the rigors of war, where everything is colored by an insatiable desire to accumulate more money.

The art film "Nameless Heroes" (Parts 1-10) is a production which draws a true-to-life picture of the patriot who possesses noble patriotism and of the model of the chuche-type man, and is a prominent success in the chuche-type and revolutionary cinematic arts which portray life in order to vigorously contribute to the class indoctrination of workers.

2

The art film "Nameless Heroes" (Parts 1-10) is a work which combines profound ideological content with high artistic form in charting a new artistic path.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Lofty ideology combined with refined art--this is the proper standard for determining the value of artistic works." ("Theory of Socialist Culture and Art" pp 66-67)

The lofty ideological content of cultural and artistic works should always be harmoniously combined with established artistic form. The philosophical depth which determines politico-ideological character and artistic value of cultural and artistic works also can be guaranteed in a unity of ideology and art.

What makes the art film "Nameless Heroes" (Parts 1-10) give such a deep impression on workers with its enormous positive appeal and emotional impact is due to the fact that not only is its ideological content profound, but also it has been freed from the stereotype of outdated films and has risen to a new higher standard of artistic form.

The suspense films of the past for the most part gave precedence to the story line. As such, films were based on showing action through fast-paced dialogue and out-of-the-ordinary acts of individuals. While fully portraying the actual lives of people in a natural way, such films did not probe their psychological world in depth.

Also, they concealed the process of developing and resolving incidents, emphasizing the creation of extreme tenseness through the element of surprise, and were not put together with an adequate reliance on dialogue.

Our party set forth the principle that, even in cinematic works of suspense, emphasis should not be placed on the revealing of the hidden content, but rather on portraying the psychological state of individuals as they develop during the process, and that dialogue should be believable.

By correctly embodying this principle of our party, the art film "Nameless Heroes" (Parts 1-10) has broken new artistic ground in the production of suspense movies.

The artistic achievements attained by this film are first and foremost successes in depicting profoundly the mental state in the character development of an individual while at the same time deeply probing the emotional state.

Depicting properly a human character image is the fundamental key for creating an image that spans humanity. This is because the ideology, mentality, emotions and intentions of people are fully depicted through fully displaying the psychological realm in a human character image. Rather than keying on developing the story line and revealing what is hidden, the film focused on probing the mentality of human beings in weaving together the drama.

Although in the film are depicted numerous events, including the finding out of the secret concerning the enemy's "new offensive" scheme and typical struggles, they were employed only as the opportunity or means of forming human relationships and of developing the dialogue. The film concentrated not on addressing the content of these events, but on probing the human relationships and the actions and psychological struggles of people who were tied up in these incidents.

The ability of the film to deeply probe the burning life of such positive protagonists as Yu-rim and Sun-hui for their fatherland through their psychological realm and the world of human emotion is connected with its strict adherence to the fundamental principle of such patterns in the human character.

Constructing the dialogue so that it was true to historical facts and thus fully guaranteeing that it was a faithful reflection of life is one of the important artistic achievements attained by this film.

Faithfully reflecting life is one of the important problems that constitute the soul of cultural and artistic works.

In the creation of a film, the number one priority in assuring a faithful reflection of life is developing the dialogue in a believable manner.

The film developed its dialogue so that it was fully perceived as the historic reality of something that had taken place at the time of the Fatherland Liberation War.

The film took news reels and photographic materials that depicted actual historic events and facts as they were and melded them into the events and human actions depicted in the work, and constructed the dialogue to go along with this.

The film also presented abundant historic data through the use of narrative and the method of turning back from today to that time in the past, and thus rooted the events and actions depicted in the work in historic truth, setting them out in bold relief.

In constructing a dialogue that made the basic story line consistent with abundant historic facts and using it to create an image through faithful depiction of the character and fate of human beings, the film freed itself completely from the old stereotypes of the past suspense film.

The point that the art film "Nameless Heroes" (Parts 1-10) has the special distinction of having been completed in large-scale sections is of innovative significance in the development of our cinematic arts.

The film uses Seoul and the battle front as its main scenes, and makes use of places throughout the world as living stages, including Hong Kong, London, Paris and Tokyo. In so doing, the film, while keying on the relationship between Yu-rim, Sun-hui and Pak-mu, creates numerous characters with different positions or classes or stations, including high-level personages of the U.S. imperialist aggressor army and the puppet army, and melds them together and breathes life into them.

In artistically recreating the period of the Fatherland Liberation War on such an enormous scale and with such breadth, the film vigorously establishes how the great victory of our people came about, and constitutes an indictment of the crimes and weakness of the U.S. imperialists.

That this film could be made on such an enormous scale is due not only to the fact that the breadth and scope of life are enormous, but also to the fact that life is filled with variety and abundance.

While crisscrossing and leading through the human relations tied up so complexly with the development of the character and fate of a multitude of individuals, the film fully reflects the sense of period and life of the time of the Fatherland Liberation War.

The film further enriches life by not simply associating individual relationships with incidents as they occur, even while laying out the plot and its related incidents, but by linking their past and present lives together with these incidents and melding into one the social drives and individual passions and drawing them out. Thus the film depicts the harsh struggle behind enemy lines along with the life of a "student soldier" who has experienced the bitterness of a fallen nation.

In the film there is the story of love of Yu-rim and Sun-hui who, meeting on the road of revolution those whom they had loved and been separated from 10 years before, could not say the words which they had held deep inside during the action behind enemy lines, and also the heart-rending sadness of the loss of precious comrades with whom they had walked through

life and death. Also portrayed in the film are the complicated destinies of the life of a middle-class woman who came to the path of struggle while freeing herself from the alime of chaotic capitalist society to preserve a clean human conscience, as well as the appearance on the road to a new life of a conscientious British officer who sacrificed himself in the aborted war of the U.S. imperialists.

Also in the film are the nauseating lives of human refuse who tore at each other's throats for the base life, pleasures and advancement in the decadent capitalist society.

Thus the film exuberantly portrays the blessings and happiness, the trials and ordeals and the sadness and the tears that go with living in the midst of struggle and struggling in life.

That this film can so deeply portray life is connected with its glorious embodiment of the party's principle concerning capturing and drawing fully the minute details which make up the essence of life.

The scenes that show Yu-rim plowing through the snow, wrapped up in his thoughts of Hung-sik as he visited the grave of the comrade he couldn't forget on a snowy morning, and Yu-rim in the Madonna Tea House, holding the tea cup offered by Suk-yong and thinking back to the time when he had met Hung-sik, and the scene where Sun-hui slaps Suk-yong, who had no experience behind enemy lines and had rushed to save her, having received a message claiming some emergency, and makes him swallow a hot drink to calm him, are good examples.

The film captures the hearts of the audience with such meaningful and impressionable details, and draws it into the world of the production.

The enormous emotional impact of the film on the audience is enhanced not only by its enormous scope, but also by the special cinematic characteristics.

First and foremost, the uniqueness of the cinematic characteristics of the production is in the clarity and distinctness of its aspects.

The film "Nameless Heroes" (Parts 1-10) is a psychological and philosophical film.

The psychological and philosophical aspects of the film are enhanced through the proper use of a variety of narrative techniques.

The narration of the film not only lets the audience understand the film with greater meaning, but draws it deeper into a positive world.

The narration in the film acts as the voice of the production and provides quick thoughts which serve to keep new characters in their proper places,

and contributed greatly to assuring the philosophical nature of the production.

The recitation of the narrator in Part 7 of the film, "Battle in Silence," describing the psychological state of Yu-rim as his heart flutters with yearning for the mother country while he watches a flock of geese fly north, answering the clear call of the fatherland, is a representative example.

By seeking the extremes in life and portraying life as extreme and thus intensifying the extremes, the film also further clarifies the special aspects of the production.

In accentuating extremes through the friction of the different types of life involved in the relationship between Yu-rim and Sun-hui and that between Sun-hui and Suk-yong, the contrast between everyday life and the genuine feelings stored deep inside, and the collision between outward behavior and internal behavior, the film provides a production which is alive with incidents representing the extremes and people of extremes.

Based on all of this, it can be said that the art film "Nameless Heroes" (Parts 1-10) gloriously embodies the chuche-type theory of culture and art of our party concerning making the cinematic arts a true communist science of mankind and remolding the ideology of individuals, and making society a powerful weapon for change.

The film is a vivid demonstration of the legitimacy and tremendous vitality of our party's theory on chuche-type culture and art, and vigorously establishes that, under the wise leadership of the party, our revolutionary and people-oriented cinematic arts are blossoming and developing with each passing day.

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OUR COUNTRY'S SOCIALIST HEALTH SYSTEM WHICH BRILLIANTLY EMBODIES THE
IMMORTAL CHUCHE IDEA

Pyongyang KULLOJA in Korean No 5, 1980 pp 43-47

[Article by Pak Myong-pin]

[Text] The Fourth Plenum of the Sixth Supreme People's Assembly held last April adopted the National Health Law of the DPRK which had been prepared by the great leader, Comrade Kim Il-song.

The adoption of the National Health Law was a notable achievement which once again displayed the excellence of our country's socialist health system which brilliantly embodies the immortal chuche idea and was an historic event which provided the firm legal guarantee for freeing everyone from the shackles of all kinds of disease forever and for enjoying an independent and creative life to the fullest.

Our country's national health law is the most revolutionary and populist health charter considered either from its nature and definitive scope or from the height and breadth of the health benefits guaranteed therein and it is the original legal corpus which broke new ground in the sphere of health law. The successes gained in the sphere of health work under the wise guidance of the great leader are legally delineated in the national health law and the fundamental questions arising in stabilizing and developing national health measures, the spiritual and moral characteristics which health functionaries must possess, the question of enhancing their role, the questions of combining oriental and Western medicine and developing chuche oriented medical technology, strongly establishing a material and technological base for health organizations and improving supervisory management are all wholly defined in it. This clearly demonstrates that our national health law is a powerful weapon which is not only the leading yardstick to which we must firmly adhere in national health work in the present era but which also solidifies and develops our country's most progressive socialist health system to liberate the people from disease forever and completely settle all health problems once and for all.

Our people today are profoundly cognizant of the tremendous excellence and infinite vitality of our country's socialist health system and are now more vigorously expediting the building of socialism and communism with lofty national pride and revolutionary confidence.

The great leader, Comrade Kim Il-sung, taught as follows:

"Through the enactment of a complete and all encompassing system of free medical treatment and the thorough implementation of the line on preventive medicine in our country under the correct leadership of the Korean Workers Party and the government of the republic, all the people are enjoying a happy life free of worry and concern about medical treatment and are taking an active role in the rewarding struggle in good health for the independent peaceful reunification of the country."

The most revolutionary and advanced national health system was set up in our country according to the chuche oriented health ideology and wise leadership of the great leader. The populist nature of our country's socialist health system is clearly confirmed through action and its vitality is being highly displayed day after day.

The nature and excellence of the health system is defined by the level and extent of health service benefits accruing to the working popular masses who are the remolders of nature and society and the creators of history.

The medical right to life and good health is one of the basic rights which everyone should enjoy equally but this is not actually guaranteed in every society. The working masses in an exploitative society, far from being guaranteed the right to medical treatment, are merely treated as objects of exploitation and oppression and have the sorry plight of death from hunger and disease thrust upon them. It is only in a socialist society where the working masses are the true masters of the government and the means of production liberated from all kinds of oppression and plunder once and for all and enjoy an independent and creative life and only when an advanced and populist socialist health system is established in a socialist society that their medical right to health protection is actually completely guaranteed. Unlike the decadent capitalist society in which medical skill which should be directed toward saving people's lives becomes the object of monetary enrichment and even lives are made dependent on money, health protection and enhancement for the working masses who are the most valuable beings in the world become the fundamental mission of health work in a socialist society and the struggle to bring this about is being vigorously expedited through the entire state and society.

The great leader, Comrade Kim Il-sung, brilliantly embodied the immortal chuche ideology and presented the original ideology on national health work, wisely led our people and established the most advanced socialist health system on this earth.

The great leader overthrew the Japanese imperialist regime early in the arduous period of the anti-Japanese revolutionary struggle, presented the chuche oriented health program concerning the establishment of a national health system to serve the working masses, enforced populist health measures in the guerrilla base-liberated districts, established shining traditions of national health work in our country, proposed the democratic line on health immediately after the liberation and established a democratic health system in a short time.

The great leader established the new line on developing the democratic health system into a socialist health system based on the results achieved through the democratic revolution and instituted the most advanced and populist socialist health system in which the state was responsible for completely caring for the health of the people during the struggle for basic socialist construction after the war. As a result of the establishment of the socialist health system, the root of all kinds of exploitation and profiteering through health care delivery was eradicated forever in our country and all the people were able to enjoy a happy life to their hearts content free of worry and concern about medical treatment.

Our country's socialist health system which the great leader, Comrade Kim Il-song, established is the most excellent and advanced populist health system.

The excellence of our country's socialist health system lies above all in its solving all the problems arising in health work centered on the working masses according to the demands of the immortal chuche ideology and in accordance with their wishes and requirements.

The working masses had to a man longed for a very long time to live a happy life to a ripe old age without disease and completely free from the shackles of nature and society. Such an epochal aspiration of the working popular masses was brilliantly realized in our country's socialist health system which marvelously embodies the immortal chuche ideology, eliminates the roots of exploitation and oppression and thoroughly protects the lives and health of all the workers.

Health work in our country has become the honorable and rewarding revolutionary work which protects the lives of the working popular masses and enriches their health.

In our country, hospitals and clinics equipped with modern facilities are established in accordance with the mission of socialist populist health work everywhere people live and work even in the remotest mountain villages and isolated islands and specialty medical service networks have been multiplied four-fold and five-fold to deliver patient care such as pediatric service networks, gynecological service networks, Oriental medical service networks, dental service networks, first-aid networks, recuperative medical service networks, etc. Indeed, our country is

covered with specialized medical service networks and has ample facilities ready to provide necessary medical services to everybody without distinction, anywhere and everywhere.

The populist nature of our country's socialist health system which completely embodies the immortal chuche ideology, is more clearly demonstrated in thoroughly providing all medical services free to the working popular masses.

The great leader, Comrade Kim Il-sung, taught as follows:

"Our workers receive free medical care and are provided with free rest and recuperation." ("Let Us Thoroughly Implement the Socialist Labor Law," single volume, p 3)

In our country, a free medical care system began in the difficult period of the war of national liberation when everything was destroyed and burned and it is more completely and more comprehensively in operation today. This complete and all encompassing system of free medical care is the precious fruits of the revolution which our people achieved through arduous struggle under the wise leadership of the great leader and it is one of the basic indicators which gives living proof of the basic nature and tremendous excellence of our country's health system.

In our country, all the people, whether they are workers, farmers, soldiers, working intelligentsia, etc., are beneficiaries of this full and comprehensive free medical care without regard to sex, age, residence, occupation, quantity or quality of their work. In our country, the costs of medicine given to the patients and all services for patient care are borne by the medical organizations including childbirth assistance, preventive medical services, recuperative medical services, prostheses for the handicapped and denture replacement costs. Moreover, round trip carfare for recuperation is borne by the state or the cooperative. Our people today receive supplementary state assistance equivalent to two month's living expenses per worker each year through the free medical care system as well. Besides this they are provided food and living expenses for the period they are absent from work because of medical treatment, thus living a happy life free of worry and concern. This means that our country's system of free medical care is fundamentally different from health systems which recognize the right to health care according to the economic ability to pay on the part of the individual or the health care systems in which the state bears the costs of medical treatment for only a portion of the social strata.

The fact that such an excellent system of free medical care for the working popular masses is put into effect in our country is by no means due to an abundance of funds nor especially high technology. In fact, in a society which recognizes only money, such a system of comprehensive and complete free medical care for the benefit of the working popular masses could hardly be enacted. Our country's most excellent system of free

medical care could only have been established through the tremendous beneficence of the fatherly leader who devoted his whole life for the happiness of the people and it could only have become a reality through the trust all the people placed in the party and leader as they vigorously moved forward.

Our country's socialist health system which the great leader established thoroughly embodies the demands of the chuche ideology concerning solving all questions arising in health work in accordance with the special nature of the physiognomy of Korean people and the concrete reality of our country.

National health work is the work of developing medical technology, pharmacology and the medical equipment industry through one's own strength and resources to protect the lives and improve the health of the people of one's own country. Consequently, in order to solve the problems encountered in national health work centered around the working popular masses, one must adhere to the principle carrying out treatment and preventive medicine in conformity with the physiognomy of the people of one's country, develop medical technology as well along the lines of chuche and produce and provide the necessary medicine and medical equipment oneself.

In our country, following this principle, Oriental and Western medicine are joined together and medical technology is developed in an original manner. All scientific and technical problems encountered in settling matters of the health of the people are being solved through the efforts of our own scientists and technicians without dependence on anyone. When determining the treatment level and medicinal quantities in medical care and prevention, the determination is made in accordance with the physiognomy and living habits of our people and production of medicine and medical equipment as well relies thoroughly on our country's independent industry and pharmaceutical resources and developed in accordance with the needs and pathology of our people.

Accordingly, medical services are progressing at a rapid pace in our country through indigenous technology and resources; the health of the workers is improving day by day and health standards are further improving.

Indeed, our country's socialist health system which the great leader established clearly demonstrates that the most populist health system which is responsible for caring for the lives and health of the working masses according to the requirements of the chuche ideology and definitively proves that it is a most excellent health system with bright prospects for development.

Our country's socialist health system which brilliantly embodies the immortal chuche idea is a most advanced health system which stresses prevention, faithfully protects and endlessly improves the health of the workers.

The great leader, Comrade Kim Il-song, taught as follows:

"The basis of socialist medicine is prevention; in other words, establishing measures ahead of time to prevent the workers from becoming ill. Thus, socialist medicine can be called preventive medicine." (To Develop Health and Hygiene Work," p 195)

Whether the basis is on prevention of disease or centered on treatment after sickness has been incurred is one of the basic principles which delineates the nature and excellence of a health system.

As the great leader has indicated, capitalist medicine is not properly interested in prevention.

Actually, in a capitalist society it is impossible to have a project preventing people from succumbing to disease. Capitalists are interested in selling more medicine and thus wish that many people become ill and even encourage disease.

On the contrary, on our country's socialist health system, priority is given to prevention so that preventing the workers from becoming ill becomes the important responsibility of state activities and the basic principle of national health work.

The great leader discarded the obsolete remnants of medical care which had remained in the health domain in the past, determined to adhere to the line of preventive medicine from stem to stern as the basic principle of health work, formalized socialist medicine as none other than preventive medicine and wisely led the struggle to give priority to prevention in conformity with the basic nature of a socialist health system.

In our country under the leadership of the great leader, hygiene propaganda work is intensified so that the people themselves are familiar with health and hygiene and consciously participate in health and hygienic work, prepare their living and working environment on a hygienic basis, carry out hygiene and quarantine work on an ordinary basis and prevention of all disease is being performed nationwide and society-wide. In our country today, a nationwide system of hygiene and epidemic control is thoroughly established and the material and technological foundation of prevention is strongly set up. As a result of taking primary interest in preventing a harmful influence on the health of the people according to the requirements of the line on preventive medicine when planning a site for a factory or building a city or highway, the shining success of achieving industrialization without pollution has been achieved in our country.

The policy of preventive medicine which is achieved through the excellence of our country's socialist health system is being thoroughly implemented through the physician district assignment system as well.

The policy of preventive medicine which is achieved through the excellence of our country's socialist health system is being thoroughly implemented through the physician district assignment system as well.

The physician district assignment system is a most excellent system of medical services in which doctors are put in charge of a specific public district and always go to their assigned district, care for the health of the inhabitants and perform preventive care for them as well.

In our country where the physician district assignment system is in effect, both children and adults all receive thorough health care from the state no matter where they live or work or who they might be, the quality of various preventive medical services is increasing daily and all kinds of diseases are being prevented.

All such facts, namely, that primary interest is placed on the health protection of the people in all sectors of production and construction and the state is caring for everyone's health without exception through the physician district assignment system prove that our country's socialist health system is the most excellent and advanced system for protecting the lives and improving the health of the people.

The excellence and vitality of our country's socialist health system is further enhanced through the dedicated struggle of the health functionaries who are strongly armed with the revolutionary outlook of chuche.

Those directly responsible for medical services are none other than the health functionaries themselves and what ideological viewpoint and position they hold and how they work is of important significance in demonstrating the superiority of the health system.

The great leader has taught since early in the anti-Japanese revolutionary struggle period that the lives of the people could not be saved through medicine and technology alone but that the communistic love for mankind which infinitely loves and cherishes mankind must be included in the foundation of medical technology and taught in detail and that each and every ideological and spiritual characteristic and model which the chuche style health functionaries must possess must be clearly set forth.

Our health functionaries who have taken the great leader's teachings to heart and are firmly armed with the revolutionary world outlook of chuche are making use of all their knowledge, skill and technology in the performance of preventive medical care in a dedicated manner and are highly displaying the ardent dedication and wholesome communistic trait of sacrificing their own flesh and blood and even their bones for the patients if necessary.

Through our country's socialist health system which brilliantly embodies the immortal chuche ideology of the great leader Comrade Kim Il-song,

the populist health policy of our party and state and the endless dedication and diligence of our health functionaries, chuche medicine is advancing in leaps and bounds and tremendous changes are occurring in protection and improvement of the lives and health of the people.

In our country such infectious diseases as smallpox, cholera, chronic fever, malaria, Japanese encephalitis, measles, etc., have long since disappeared and the incidence of succumbing to disease has greatly decreased.

In our country, by the end of 1979 there were 23.3 doctors and 120 hospital beds per 1,000 population and the death rate decreased to 4.4 per thousand which is one-fifth of what it was prior to the liberation. As a result of the decrease in the death rate, longevity has increased to the age of 73 in 1976 which is 35 years higher than before the liberation. These facts are powerful evidence that our country which was known as the so-called "land of death" before the liberation has been transformed into the "paradise of disease-free longevity."

Ahead of us today lies the ponderous task of further consolidating and developing our country's socialist system which is proven by its excellence and vitality in action. It is hereby important most of all to thoroughly implement the national health law which the great leader has set forth himself.

We must continue to expend our greatest efforts in implementing the line on preventive medicine as required by this national health law, quickly develop Oriental medicine and properly educate and train the health functionaries. Along with this, we must raise up the sense of responsibility and role of health functionaries and intensify assistance to national health work nationwide and throughout the entire populace.

We must more highly elevate the excellence and vitality of our country's socialist health system and have all the people more vigorously expedite socialist construction with healthy physiques by continuing to thoroughly give shape to the national health law which the great leader Comrade Kim Il-song established.

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COMPREHENSIVE MECHANIZATION OF RURAL ECONOMY IS CENTRAL TASK OF RURAL TECHNICAL REVOLUTION

Pyongyang, KULLOJA in Korean No 5, 1980 pp 48-52

[Article by Chon Song-hwan]

[Text] The comprehensive mechanization of the rural economy is an important line which our party has consistently adhered to in socialist rural construction and the central revolutionary task encountered today in accomplishing the rural technical revolution.

The great leader, Comrade Kim Il-song, has taught as follows:

"Today, the most important task we face in accomplishing the rural technological revolution is expediting the comprehensive mechanization and chemicalization of the rural economy and quickly bringing it to completion." ("Kim Il-song, Selected Works," Vol 7, p 12)

The rural technical revolution is a struggle to equip the rural economy with modern machinery and technology, widely incorporate the successes of agricultural science, liberate the peasants from heavy labor and increase agricultural production. When the rural technical revolution is completely accomplished based on irrigation, electrification, mechanization and chemicalization, the discrepancy between farm and industrial labor will disappear, the peasants will be liberated from heavy labor and the agricultural production base will be more strongly established.

The material and technical base of the rural economy has been incomparably strengthened and the grain yield per chongbo has risen to a very high level today in our countryside because irrigation and electrification has been brilliantly accomplished and mechanization and chemicalization have been successfully accelerated. Nevertheless, farm labor still requires heavier effort and more expense than industrial labor and the labor production rate is lower and working hours longer in agriculture than in industry. In order to solve such problems as these it is necessary, above all, to realize the comprehensive mechanization of the rural economy quickly.

The realization of the comprehensive mechanization of the rural economy is the basic method for eliminating the disparity between farm and industrial labor and freeing the farm workers from heavy labor.

The elimination of the disparity between farm and industrial labor, liberation of the farm workers from heavy labor and giving them a more independent and creative life is one of the major revolutionary tasks for which the party and state of the working class must make their best effort after the socialist system has been established.

When the feudalistic land ownership has been eliminated and individualistic rural economy has been converted into a socialist collectivist economy in the countryside, the peasants will be liberated forever from all forms of exploitation and oppression and the socialist economic conditions capable of establishing an independent and creative life for them will be present. Even after the exploitative system is removed and the socialistic reform is completed, however, strenuous and costly labor will remain for a certain period and this is one of the basic hindrances which restricts the independence of the farm workers in the stage of building socialism. The fact that strenuous labor will remain in the agricultural sector even after socialist reform is completed is due to the agricultural production force and the backwardness of technology which the antiquated exploitative society has left behind. Consequently, in order to make farm labor easier and more efficient it is necessary to reform technology and equip the rural economy with modern machine technology.

Machinery is the decisive means for easing the burden of heavy labor on the people. Manual labor must be converted into advanced mechanical labor if production is to be raised up decisively in agriculture.

The comprehensive mechanization of the rural economy will be able to transform farm labor into easy and satisfying work performed by machines as in industrial labor and working hours will thereby be drastically decreased in the countryside by having all farm work performed entirely by machinery.

This means that the comprehensive mechanization of the rural economy has become the basic key to eliminate the discrepancy between farm and industrial labor, liberating the farm workers from strenuous labor and enforcing an eight hour work day system in the rural economic sector, like in the industrial sector. When the disparity between farm and industrial working conditions is eliminated and an eight hour work day is enforced in the countryside, the peasants will not only be able to rest adequately but they will also be able to study more than at present, live a more civilized life and standardize their working hours.

The comprehensive mechanization of the rural economy positively furthers the reform of the ideological consciousness of the farmers and promotes their enjoyment of a more independent and creative life.

If the ideological consciousness of people living in a socialist society is to be reformed, the technical revolution must be actively furthered. This is because the ideological consciousness of people becomes more rapidly reformed as it is standardized through the material circumstances of social life, develops technology and raises up the living standard of the people.

The comprehensive mechanization of the rural economy gives firm material assurance of eliminating the discrepancy between farm and industrial labor, of converting farm labor to easy mechanical labor and rapidly raising up the ideological viewpoint and through patterns of the peasants to the advanced level of the working class. Accordingly, the farm workers become more strongly armed with the collectivistic and communistic ideological consciousness like the working class and are able to enjoy a more independent and creative life as true masters of socialist rural construction.

The comprehensive mechanization of the rural economy is the satisfying struggle task for further strengthening the material and technological base of agriculture, infinitely increasing agricultural production and hastening the ultimate solution to the socialist rural question.

The great leader, Comrade Kim Il-song, taught as follows:

"Mechanization of the rural economy is the inevitable task for further developing agricultural production capacity at the completion of socialist cooperativization and strengthening the cooperative economy." ("Kim Il-song Collected Works," Vol 3, second printing, p 119)

An epochal development of production capacity chiefly comes about through the incorporation of new machinery and technology into the production process and improvement of already existing technical processes. Modern production is based on developed mechanical technology and grows to the extent that machinery, which is the implement of production, develops. The same situation applies in the case of agriculture which is based on modern mechanical technology. If production is to continue to grow at a high speed in an agriculture in which the production process has been transformed into a technological process, we must accelerate the comprehensive mechanization of the rural economy and further strengthen the material and technological base of agriculture.

The comprehensive mechanization of the rural economy will be able to overcome all unfavorable natural conditions whatever and continue to increase agricultural production through the thorough implementation of chuche farming on a powerful material and technical base.

Chuche agriculture requires that all cultivation operations be accomplished quality-wise in due season and farming be performed scientifically and technologically in accordance with crop growing conditions. This

requirement of chuche agriculture will be wholly realized when the comprehensive mechanization of the rural economy is expedited. The comprehensive mechanization of the rural economy must be expedited so that all farming operations can be expeditiously performed by machinery in a short time in accordance with the requirements of chuche farming, such as making seed beds, seed planting, rice seedling transplanting, crop tilling, reaping, threshing, etc., and all technical standards are strictly observed in accordance with the specific nature of the crops. In this manner, the timeliness and scientific nature of all the farm processes can be precisely assured, unfavorable climatic phenomena due to the cold front can be successfully overcome and a large and stable crop can be harvested on the farms.

If the comprehensive mechanization of the rural economy is expedited and the level of the technical facilities is raised up in agriculture, then not only will agricultural production be endlessly developed at a high speed but also the material base for transforming cooperative ownership into ownership by all the people can be strongly set up so that the final solution of the socialist rural question can be advanced.

Realization of the comprehensive mechanization of the rural economy also enables over-all socialist construction to be further expedited.

When socialist construction is deepened the demand for food and farm produce increases day by day and amply satisfying this demand is an urgent requirement for ceaselessly developing the over-all national economy at a high pace. The comprehensive mechanization of the rural economy will bring about a rapid increase in production of food and farm produce materials.

When agricultural production increases, the food question will continue to be amply solved in accordance with the requirements of socialist construction and much more farm produce will be provided to the light industry factories which are strongly equipped with modern equipment. Accordingly, more tasty comestibles and processed goods from farm produce can be more sufficiently provided to the people so that their lives will be further enhanced and the over-all national economy will be developed at a rapid pace.

The realization of the comprehensive mechanization of the rural economy particularly enables the strained labor question to be amply solved and socialist construction to be vigorously expedited.

The comprehensive mechanization of the rural economy is not performed for one particular chore in farm work alone but for the purpose of having all operations of farm work performed by machines. Thus, if we realize the comprehensive mechanization of the rural economy, we will be able to decisively decrease the manpower working days per unit acreage so that we can do the farming ourselves in cooperative farms even without receiving manpower assistance. This demonstrates that the comprehensive mechanization of the rural economy positively contributes to expediting over-all

socialist construction by conserving much labor and turning it over to the development of other sectors in the national economy.

The comprehensive mechanization of the rural economy is likewise a noble political task for completely realizing the independence of agricultural workers and a major revolutionary task for developing agricultural production capacity and further strengthening the economic power of the country.

The achievement of the comprehensive mechanization of the rural economy is not something to do far in the future but a prestigious and worthwhile work which we can easily do in a short time if we resolve to do so and if we put ourselves to it.

We will have to more forcefully wage the struggle to complete the comprehensive mechanization of the rural economy based on the successes we have already achieved and on the powerful chuche industry.

The great leader, Comrade Kim Il-song, taught as follows:

"We must more effectively utilize the farm machinery we now have, design and build various kinds of modern farm machinery, particularly that which conforms with the terrain of our country, and realize the comprehensive mechanization of the rural economy on a wide scale." ("Kim Il-song Selected Works," Vol 5, second edition, p 455)

What is important above all in expediting the comprehensive mechanization of the rural economy is effectively using the farm machinery we now have to the maximum.

In accordance with the line which the respected and beloved leader, Comrade Kim Il-song, presented on expediting the comprehensive mechanization of the rural economy, modern farm machinery is supplied on a large scale including tractors, trucks, rice seedling transplanters and threshing combines and the level of technological equipment in the rural economy has greatly increased and repair bases have been provided everywhere in the countryside of our country. No matter where one goes, to the plains or the mountainous areas, farm machinery is performing strenuous labor instead of the farmers and nearly all operations in tilling and harvesting farm crops including grain, vegetables and industrial crops, are performed by machines. Indeed, the number and kinds of farm machines in our countryside are tremendous and their latent production capacity is very great. If we make good use of the farm machinery we already have now we would greatly lessen the difficult labor of our peasants and all farming operations would be successfully accomplished at the proper season by the strength of the cooperative themselves.

The experience of the Saegil [new road] cooperative farm in Sinch'on County, South Hwanghae Province, which the great leader, Comrade Kim

It-long highly praised clearly proves this to us. Last year, this cooperative farm received no manpower assistance but farmed with the manpower of the farm itself and achieved the results of 9.7 tons of unhulled rice per chongbo. The mechanized conditions of this cooperative farm were neither especially favorable nor better than other cooperative farms. The functionaries and farmers, however, upheld the party line on the realization of comprehensive mechanization and as a result of their vigorous struggle to effectively utilize the farm machinery they already had, this cooperative farm was able to decrease strenuous labor to a large extent, performing all their farmwork themselves at the proper season and raise the grain yield tremendously. Such examples continue to be created frequently in our country's rural economic sector today.

In order to raise up the rate of utilization of farm machinery already on hand, the functionaries have to intensify ideological indoctrination among the tractor drivers and farm machine operators and have them deeply cherish the pride and sense of responsibility of being the sentinels of rural mechanization. When they recognize the importance of the duties entrusted to them, the sentinels of rural mechanization will further display their innovative ingenuity in frugally managing their farm machinery and raising up the rate of utilization of farm machinery.

Along with this, the functionaries must plan and perform indoctrination so as to have the farmers all value and love their farm machinery and develop character traits of masters and perform their work in a substantial manner.

If we want to raise up the rate of farm machinery utilization it is important to thoroughly establish maintenance and repair systems.

The functionaries must sufficiently provide the necessary parts for farm machinery repair. Tractor drivers and farm machine operators must repair and overhaul the farm machinery to be used in each and every farm operation ahead of the farming season and once initiating operations they must see to it that they are always run at full capacity without breakdown until completion. This must be done if all farming operations are to be done quality-wise in due season according to the requirements of chuche agriculture, so that the manual labor of the farmers is decreased and they can farm with their own effort.

The majority of trailer farm machinery in use in the rural economy are used only during a certain season and in one farm operation only. Consequently, we must not only repair, overhaul and properly operate farm machinery on a normal basis but also properly store them according to their technical specifications for subsequent beneficial usage and continue to increase the duration of their utilization.

To raise up the rate of farm machinery utilization, proper performance of land readjustment is also important.

The majority of farm machinery is powered machinery or operational machinery which accomplish their power or operational functions on a specific type of farming terrain.

The particular nature of farm machinery necessitates that the fields be enlarged and standardized so that the machines can move freely to perform their specific work. When the subject of such operations, namely the land, is not readjusted well, the farm machinery cannot be effectively utilized no matter how modern or efficient it might be nor can it play its major role in eliminating the strenuous labor of the farmers.

Land readjustment is an important project which presents the operating conditions for farm machinery and at the same time necessitates the seasonal and periodic nature of the farming process. In our country which has a limited amount of farmland, we must make use of fall and early spring and make certain the illumination is ample to perform land readjustment without hindrance to the farmwork at hand. In the rural economic sector, we must concentrate manpower and machinery with the aid of concrete land readjustment planning and clearcut goals, and continue to push ahead with land readjustment projects within a short period without missing a season through the method of the 'annihilation battle.' Accordingly, we must make the fields large and of regular shape, make inclined fields into terraced fields so that machinery will be able to go in easily and perform its work.

Intensifying material and technological assistance to the countryside is one of the important tasks for expediting the comprehensive mechanization of the rural economy.

Agriculture which has land and living matter as the subject of its work, unlike industry, cannot make by itself all the machine equipment it needs. Industrial guidance and assistance are the necessary conditions for developing agricultural production capacity. Industry which is the guidance sector of the national economy must vigorously help agriculture and produce and ship out much farm machinery so that the rural economy can be strongly maintained with modern machine technology like industry.

The functionaries and workers in the farm machinery production sector must manufacture and deliver to the countryside much more modern farm machinery and spare parts such as various kinds of tractors, farm trailing machinery, harvester and thresher combines, etc.

The responsibility which the scientists and technicians in farm machinery research organizations bear in expediting the comprehensive mechanization of the rural economy is very heavy. Scientists and technicians must research much new farm machinery so that the comprehensive mechanization of the rural economy can be completed rapidly.

the example of the anonymous heroes who sacrificed and struggled with everything they had for the party and leader, the fatherland and people is incontrovertible proof that when the scientists and technicians are deeply conscious of their revolutionary responsibilities and when they struggle to display their infinite fidelity and dedication fully, all scientific and technical problems can be solved successfully no matter how difficult and complex they might be. Scientists and technicians in farm machinery research organs must immerse themselves in the reality of making great strides by emulating the sublime example of the anonymous heroes, intensify creative cooperation with the producing masses, stand pat on the chuche oriented position and research much more good quality and diversified farm machinery which are easy to operate and fit the specific nature of farm crops and natural geographical circumstances of our country. In particular, they must enable the kinds and scope of mechanization to expand endlessly and have all farm work performed by machines by concentrating their efforts on research projects concerning the omitted portions and weak links in mechanization of farm production operations.

In order to carry out the struggle to realize the comprehensive mechanization of the rural economy successfully, it is important that the guidance functionaries possess the correct viewpoint on mechanization and plan and execute organizational work in detail.

The great leader, Comrade Kim Il-song, taught as follows:

"The success or failure of all work depends on whether party policy is accurately understood and wisely executed." ("On the Socialist Economic Management Question," Vol 2, p 239)

The comprehensive mechanization of the rural economy is not a simple technological and practical matter but rather a very important work which the great leader has devoted his utmost concern for the purpose of completely eliminating strenuous labor of the farm workers and it is an urgent revolutionary task which our party is placing before the rural economic sector today. Consequently, the functionaries must take to heart the great leader's instructions and the will of the party, rush forth expeditiously and solve with their own power all the problems they encounter in realizing comprehensive mechanization.

The functionaries must properly perform organizational guidance work with high revolutionary zeal and the correct understanding that mechanizing the rural economy comprehensively is a sublime political project which liberates the farm workers from strenuous labor once and for all. The functionaries must completely organize and doggedly push forward all their work such as increasing production of farm machinery, setting up parts production and repair bases, performing land readjustment, teaching drivers and machine operators to raise their technical skill level, manufacturing new farm machinery, etc., and solve the problems they encounter at the proper time.

Functionaries in agricultural guidance organizations must know in detail as the palm of their hand the level of technological equipment and status of land readjustment for each cooperative farm and the status of utilization of farm machinery for each farm operation and thoroughly establish the necessary measures. They must widely disseminate and generalize the good experiences they gained in comprehensive mechanization activities.

The struggle to bring the comprehensive mechanization of the rural economy to completion is a worthwhile project to realize the broad plan of the great leader, Comrade Kim Il-song, on socialist rural construction and completely industrialize and modernize our agriculture.

We must expedite the industrialization and modernization of agriculture and ceaselessly raise up agricultural production by upholding the line on comprehensive mechanization of the rural economy which the great leader presented and by vigorously waging the struggle to hasten its realization.

8446

CSO: 4108

EXPERIENCES IN LOCAL INDUSTRIES ANALYZED

Pyongyang KULLOJA in Korean No 5, 1980 pp 53-58

[Article by Cho Sin-yon: "Noble Experience Our Party Gained in the Construction of Local Industries."]

[Text] Under the judicious leadership of the great leader Comrade Kim Il-song, our party has treaded on the single path of brilliant victory in the revolutionary struggle and the construction work, and has gained much precious experience in the process. Of the experiences our party accumulated in the revolution and construction, the one which takes up an important place is the strengthening of the nation's economic independence and the rapid improvement of the people's livelihood by means of building strong and self-reliant local industries from scratch.

The great achievements and the noble experiences that our party accumulated in the construction of local industries have positively contributed to the establishment of a self-supporting socialist economy of the nation, and they have become the precious foundation for increasing the production of people's consumer goods even more and quickening the comprehensive socialist construction today.

By carrying out thoroughly the original policy of simultaneously developing large-scale centralized industries and medium- and small-scale local industries, as prescribed by the great leader Comrade Kim Il-song, our party was able to put together the powerful and self-reliant production bases for people's consumer goods within a short period unprecedented in history, and has been fulfilling smoothly the workers' ever increasing demands for consumer goods.

The establishment of a strong production base for consumer goods has a very significant meaning in the construction of socialist economy and the people's livelihood.

Only by establishing a self-reliant production base for the people's consumer goods can the workers' life be stabilized and improved through a satisfactory fulfillment of their demands for consumer goods, and the construction of the over-all economy and culture be hastened through

the heightened display of their creativity and positivity. Especially in those countries which have gained national independence after a long period of subjugation under the imperialists' colonial rule, this problem occupies an even more important place because of the partiality, the abnormality and the antiquated technology of the colonial economy inherited from the old society. Without a strong production base for the people's consumer goods which is built on the basis of the raw materials and technology of their own country, it cannot be claimed that a self-supporting economy of the nation has been constructed, nor can it be possible to improve rapidly the people's livelihood by their own determination.

The great leader Comrade Kim Il-song, having acquired a deep insight into the importance of building a self-supporting foundation for the light industry, has presented earlier the policy of simultaneously developing large-scale centralized industries and medium and small scale local industries.

The great leader Comrade Kim Il-song has taught as follows:

"It is a rational principle, in developing the light industry, to develop simultaneously large-scale centralized industries and medium and small scale local industries." ("The Selected Works of Kim Il-song," Vol 3, 2nd Ed. p 342)

The simultaneous development of large-scale centralized industries and medium and small scale local industries is the basic policy held consistently by our party in the process of firmly building the production bases of the people's consumer goods.

The simultaneous development of large-scale centralized industries and medium and small scale local industries for the production of the people's consumer goods is intended to concentrate national investments for the construction and development of those large-scale light-industry factories which have a nation-wide implication, while at the same time to make it possible for various localities to build many small-scale light-industry factories with their own efforts and to produce a large quantity of people's consumer goods with raw materials and labor available in the localities.

This policy of our party, which was presented by the great leader, is an original and unique policy which accurately reflects the rational principle of developing light industries and the realistic demand of the socialist construction in our country, and it is a revolutionary policy which will lead to the rapid enhancement of the people's livelihood and will accelerate even more the over-all socialist construction.

Whereas the development of large-scale centralized light industries requires a large investment and a long time, factories for local industries which are smaller in scale and involve relatively simple technology can

be built in large numbers in a short period with the idle labor, materials and equipments available in the localities, thereby enabling to increase the production of consumer goods rapidly. Therefore, the simultaneous development of the centralized industries and the local industries is an effective means of speedily lifting the people's livelihood in those countries which inherited a backward economy from the traditional society.

The development of local industries has a large significance also in the quickening of the over-all socialist construction.

When local areas construct and operate medium- and small-scale local industries with their own resources, it quickens the construction of the over-all economy by allowing the national investment to concentrate on the large-scale industries, especially in heavy industry; and it enables the development of all areas of the nation evenly in a concerted way and to strengthen the cooperation between the industry and the agriculture even further. Furthermore, it can prevent the evil trend of the urban concentration of population that can be seen in the capitalist society; and it can also make women participate in the socialist construction, thereby accelerating the process of their revolutionarization and proletarianization.

In order to establish a self-supporting production base for the people's consumer goods, the great leader Comrade Kim Il-song has shown a deep concern for the development of local industries from the earliest time of building the new society after the liberation. In particular, he had presented at the June 1958 plenum of the Party Central Committee the policy of building one or more factories for local industries in each city and county, and he has judiciously led the struggle for realizing it ever since.

The great leader Comrade Kim Il-song has not only comprehensively clarified the fundamental problems and the concrete methods involved in the construction of local industries ranging from the types of industry and its scale to the factory equipments, labor, and how to solve the problem of raw material, but also set an example for the construction of local industries by putting himself in charge of many isolated counties and then universalizing the experience thus gained all over the country.

After having provided the foundation for local industries uniformly, the great leader Comrade Kim Il-song convened a national conference of the local industry workers, and on the basis of the analysis and synthesis made from their achievements and the experience already gained in the construction of local industries, he set forth a positive measure to develop them into a higher stage.

As a result of such judicious leadership and great concern of the great leader, it was possible to create local industries in our country, to build them up on a firm material and technological foundation, and to generate great dynamics in lifting the people's livelihood and in hastening the over-all socialist construction of the nation.

Today, there are several thousand factories built for local industries in our country and they are evenly spread out in every province and each city and county.

The local industries which originally started out typically in adjoining rooms of residential houses or barns by a few housewives with such simple tools of handicraft as spinning wheels, hemp-weavers, kilns, and hand-mills have been now transformed to a mechanized, semi-mechanized or automated production process, and they have been shaped into modern factories replete with high-skill workers and technicians. Our factories of local industries have been normalizing the production on the basis of their own firm footing in raw materials, and the quantity and diversity of the goods manufactured therein are increasing without parallel, and the quality of the goods has prominently improved as well.

The local industries of our country which started out literally from zero are making a great contribution to the enhancement of the people's livelihood today as an important component of the self-supporting light-industry. The creation of local industries led to the rise of cash income among the general population by increasing the number of workers in each household in the cities and workers' districts and by making it possible to process agricultural byproducts in an opportune time in the farm villages. Because there was an increase in the production of consumer goods along with this, which made it possible for everyone to buy whatever he wanted to, the living standard of the people came to rise sharply.

The development of local industries is showing great vitality also in the growth of national revenue and the strengthening of the local budgetary system. In the past, all the counties used to spend the money received from the state, but today, with local industries in the stage of high development, they not only appropriate their own local expenditures from their own earnings, but also turn in a considerable amount of money to the state. As a result of the development of local industries, the role of the county as a comprehensive unit of developing local economy and culture became incomparably heightened as well.

The proud reality pervading our fatherland forcefully proves the validity and the unperishable dynamics of the policy presented by the great leader concerning the gigantic development of the medium and small scale local industries together with the large-scale centralized light-industries; and it demonstrates that a thorough implementation of this policy is indeed the fastest way of achieving an epochal advancement in the production of people's consumer goods.

In the process of simultaneously developing the large-scale centralized industries and the medium and small local industries under the judicious leadership of the great leader Comrade Kim Il-song, our party gained precious experiences in the construction of local industries.

Of the experiences gained by our party, the important one, above all else, is that if mass movements are launched under the principle of self-reliance, powerful local industries can be created even without any foundation.

The great leader Comrade Kim Il-song has taught as follows:

"...We have the precious experience of creating such powerful local industries as we have today by launching mass movements when there was no foundation whatsoever." ("The selected Works of Kim Il-song, Vol 5, 2nd Ed. p 394)

As is the case with other works, the important secret for effectiveness in the construction of local industries is under what principle and by what methods it should be carried out.

Under the judicious leadership of the great leader, our party solved this problem most brilliantly by applying the methods of launching mass movements under the principle of self-reliance.

Constructing local industries under the principle of self-reliance through mass movements means to build factories for local industries by mobilizing widely the forces of the masses of people and of the localities themselves without relying on the state. This method is an original and unique method of concretely applying the eternal chuche thoughts and the revolutionary mass-line, which the great leader had originated, to the field of constructing local industries, and it is a revolutionary method which makes it possible to quicken the development of local industries to suit one's own mission.

Unlike the centralized light-industries which cater to the nation-wide demands, the local industries place their fundamental mission entire in the fulfillment of local population's demands for consumer goods through the processing of raw materials from the localities. Therefore, the construction of factories for local industries must be carried out by the masses in given localities posing themselves as masters.

It is not easy, of course, for individual localities to establish local industries by their own efforts.

To solve this problem, our party gave direction to launch vigorous mass movements and to arouse the spirit of self-reliance among the functionaries and workers by means of intensifying ideological indoctrination and organizational works. To eradicate negativism, conservatism, and the wrong tendency of always looking up for direction, which might crop out especially in the process of establishing local industries, our party intensified ideological struggles and at the same time carried out the indoctrination-by-example. In this way, more than 1,000 local industries came to be established in our country within a few months after the historic June 1958 plenum of the Central Committee of the Party.

Only with a nationwide involvement and all-societal support can mass movements for the construction of local industries be forcefully developed, and can they come to a good fruition.

People who are ahead of others are supposed to help those left behind, and the advanced sectors are supposed to help the lagging sectors--this has always been the unique feature of the communist work methods, and it is an important requirement for bringing about ceaseless innovations in every sector of the socialist construction. Particularly, since the construction of local industries is related to the problem of enhancing the livelihood of the people, it is the proper obligation of all sectors to assist it with all-societal concern.

Our party mobilized the entire people when factories for local industries were being constructed, and it relied on the efforts of the entire people also at the time of forming the base of raw materials for the local-industry factories in each county. Especially at the stage of consolidating further the already existing material and technological base of local industries, all sectors of the people's economy were directed to give positive and close assistances to the local industries. The production bases for machinery, metallic materials, chemical materials, and building materials that each county possesses for local industries today have been established in this way.

Under the judicious leadership of the Party, technicians from our central organs, researchers from the scientific research fields, university professors, and technicians from large factories and enterprises went down to, and took charge of, the factories of local industries, one for each person and for a given period; and they raised the level of workers' technical skills and efficiency, solved the technical problems posed in the production process, and rendered other technical assistances such as perfecting engineering process and improving the conditions of raw materials.

As a result of launching mass movements with the principle of self-reliance under such nationwide involvement and all-societal support, we were able to build factories for local industries in every corner of the country and to strengthen their material and technological bases; thereby being able to establish such modern and self-supporting local industries as we have today.

The reality is clearly demonstrative of the fact that our party's policy of launching mass movements under the principle of self-reliance is the most appropriate policy for enabling to build powerful local industries within a historically short period without being constrained by any condition; and that it is a revolutionary policy through which the problem of the people's livelihood can be solved while at the same time the socialist construction is being actively pushed forward.

Of the experiences gained by our party in the construction of local industries, another important one is to let production begin at once by mobilizing whatever preparations and potentials available in the localities and then develop it gradually into modern factory by consolidating its material and technological bases while continuing production.

The great leader Comrade Kim Il-song has taught as follows:

"In the beginning...our local industrial factories amounted to almost nothing. But, as the saying goes, 'well begun is half done,' once production started, within the period of one to two years their material and technological base gradually solidified and production, too, increased. Now, after 10 years, they all have developed into modern factories." (Ibid. p 393)

Considering the economic conditions of our country after the war, it was not possible to build modern factories for all of the local industries from the beginning, nor was it practicable to put off the construction of local industries. On this account, our party decided to utilize traditional methods as well as the techniques of handicraft in the beginning.

In order to establish and operate local industries, there must be factory buildings, equipments, labor and raw materials.

Our party directed localities to solve all of these problems by mobilizing their own potentials in the beginning. As far as factory buildings are concerned, they were to be filled in, if possible, from the already existing buildings after doing necessary adjustments; and only when it was absolutely essential to build new ones, they were to be constructed by using those building materials which were readily available in the localities, such as lumber, stone, and (sokpire?). As for the equipment, all the available ones were to be thoroughly searched out and to be used, even if they were only for the handicraft; while those involving only simple assemblage were to be made in the localities by their own efforts. The problem of labor, too, was to be solved by the methods of widely recruiting those housewives who were free at home. In this way, in the beginning of building local industries, groups of housewives, after installing a few hemp-weavers in the adjoining rooms of residential houses, wove cloths; or, in some localities, women made papers for sliding doors with a few earthen pots placed. Of the raw materials used in the beginning, they were no more than the natural raw materials plentiful in the localities, which were collected and used as they were.

All of these made it possible to build the bases of local industries without spending a large amount of capital, and have contributed to the fulfillment of the people's demands for consumer goods.

However, we could not be satisfied with this, nor could we be stalled at one point. If we let the handicraft-level-technology and the traditional methods, the utilization of which was unavoidable in the initial stage

of building local industries, remain as they were, it would not be possible to liberate workers from hard labor, nor would it be possible to solve smoothly the problem of increasing the quantity and diversity of consumer goods, or the problem of improving their qualities.

Under the judicious leadership of the Party, our people have proceeded to strengthen firmly the material and technological bases of the already established local industries so as to meet the requirements of the socialist industrialization and technological revolution of the nation and the chuche-revolution, modernization and scientific revolution of the people's economy.

Our party, first of all, promoted in an orderly way the program of technological innovation which calculates given conditions and possibilities, for instance, of semi-mechanizing a manual process, mechanizing a semi-mechanized process, and semi-automating or automating mechanized processes. In addition, it was directed that the programs of technological innovation were to be carried out, as far as possible, by individual local factories on their own accord through mass movements, while the central industrial enterprises were to assist a group of local industrial factories located in their neighboring regions.

Also, in order to adjust to the rising level of technological provision, a measure for raising the level of technical skills among workers was adopted. Our party launched mass movements among workers to develop their expertises on the machineries and the production processes which they were assigned to, and to make them possess more than one skill. This has shown great effectiveness when the system of technological learning and the system of skill-training were set up in an orderly fashion, while maintaining normal operations and letting workers stick to one factory and one job.

Our party also built raw material bases for local industries even more solidly. In the beginning, natural raw materials were collected and used as they were; but gradually raw material bases for natural and agricultural products were artificially formed; and, as the typological structure of local industries became diversified and modernized, production bases for processed raw materials and materials such as steel mills and primary chemical factories became solidly established in each province to meet the changes.

In this way, the local industries of our country today became solidly established as modern factories which are capable of producing a variety of high-quality consumer goods in quantity with the minimum of work, owing to the modern technology, the long-established skilled labor, and their own solid raw material bases.

Experience clearly proves that to set up factories in the outset by mobilizing all the potentials and possibilities available in localities and then to strengthen gradually their material and technological bases

while maintaining production is one of the important means of rapidly developing local industries in a backward country which inherited an antiquated economy from the traditional society, and that although production is possible by utilizing the handicraft techniques and traditional methods, their replacement by modern technology sooner or later is the surest way of fulfilling the demands inherent in the socialist local industries.

In the construction of local industries, our party correctly determined the regional units, and has gained important experiences in the improvement of economic leadership and enterprise management as well.

Since local industries are built and operated in a given area as a unit, how far their regional units should extend is of fundamental importance in the development of local industries.

Our party, considering the position and role that a county occupies in the development of local economy and culture, has determined the county to be the basic unit of the development of local industries.

Counties in our country are the comprehensive units of developing local economy and culture, and they serve as pivots in spreading the advanced enterprise management methods, tidiness in production, and technology to farm villages and in giving political and ideological influences to farmers. Also as the sources of raw materials and labor, and considering the magnitude of demand for consumer goods, counties are the most suitable units in developing and operating local industries.

In developing local industries centered upon counties as their basic units, our party directed that while factories for local industries had to be provided for, as a rule, to produce the consumer goods essential to the inhabitants of counties in their daily life, the scale of the factories had to be appropriately determined on the basis of accurate calculation of the sources of raw materials, the conditions of labor and the magnitude of demands. It was directed, along with this, that when factories had a limited access to the source of raw materials or they were to produce such products as the one which might not be needed so much by the inhabitants in their daily use, which might involve relatively complex technological process, or which might be used as the raw material or material of the local industries, they were to be built within the unit of a province or of several counties, and their specialization and cooperation in production were to be strengthened.

All of these measures showed great effectiveness in putting together factories for local industries to suit the given conditions in each county and city, and in producing consumer goods and meeting their demands in a self-reliant way among the inhabitants of the relevant areas. As a result of building local industries centered upon counties as their units, the role of county in the socialist construction became even more

restored, and the production of people's consumer goods showed an evident increase due to the proximity to the sources of raw materials and the growth of consumer goods.

Working with correctly determining the regional units, correctly establishing the system of leadership and controlling the leadership and management constitute an important problem in the development and operation of local industries. Especially because numerous local industries were created all at once and local cadres had no experience of operating and managing factories in our country, the problem of leadership and management required a serious attention from the very beginning of the establishment of local industries.

As for the work of leading the local industries, our party has maintained the basic principle to mobilize the creativity and initiative of localities while at the same time strengthening the leadership to the maximum extent as a rule, while at the same time the centralized leadership of the state was to be correctly maintained.

The experience of our party in this respect showed that it was rational to give the local apparatus all the directions to local industries within the local governments and at the same time to unify the central apparatus. In other words, we were able to develop local industries in accordance with the tendency of the local system, to solve the problems posed in local industries by means of mobilizing the potentials of the localities on all the time, to guarantee satisfactorily technological guidance for local industries, and to guide and control correctly the planning, works, the supply maintenance works, and the production organizations of this field.

Control and management works at the factories of local industries can be effectively improved when the training program of managerial personnel is well carried out.

Our party, while sending excellent cadres of managerial technique to local areas after reorganizing the central managerial apparatus, also directed to train, as a rule, the cadres of local industries into excellent managerial personnel through the correspondence and night training system which allows one to learn while working or through the short-training institute for cadres. Together with this, it was directed that a large number of managerial personnel should not be placed in the factories of local industries, but the work of raising the standard of their political-practical works should be kept on.

Indeed, comprehensively clarified in the experiences our party gained are all the important problems of fundamental nature arising from the development of local industries, beginning from newly creating the production bases of people's consumer goods to strengthening their material and technological bases and heightening their managerial standards. Owing

to the existence of such rich and original experiences, the achievements our party made in the construction of local industries are even more shining, and a new victory in the construction of socialist economy is assuredly guaranteed. The durability of the experiences our party gained in the construction of local industries is getting stronger day by day.

By making the experiences gained in the construction of local industries come alive, we must bring about, under the judicious leadership of the great leader, a new momentum for uplifting the local industries to a higher plane to meet the requirements of the chuche-revolution, modernization and scientific revolution of the people's economy.

9368

CSO: 4108

ECONOMIC CRISIS IN SOUTH KOREA IS GETTING WORSE

Translating KULLOJA in Korean No 3, 1980 pp 59-64

[Article by Pak Tong-kun: "The Characteristics of the South Korean Economic Crisis Which Is Becoming More Critical With Each Passing Day"]

[Text] Today South Korea's economy is faced with an unprecedented critical catastrophe.

The South Korean economy is now in a turmoil, catastrophic and entangled, which was caused by the second oil crisis from without and the tremendous syndrome brought about by the "high growth policies" from within; and its entire economic life is being affected greatly by that.

The South Korean authorities, in an effort to shore up the current catastrophic economic crisis, have again "adjusted" their 1980 fiscal year "economic management plan." They are employing every available means and methods, including a big hike in foreign exchange rates, prime interest rates, and commodity prices. However, it would be utterly impossible for them to get over the current economic crisis in South Korea where there are serious economic and social problems.

The occupation of South Korea by the U.S. imperialists and the South Korean economy's dependency on foreign countries would aggravate the current economic crisis further.

A characteristic of the current economic crisis in South Korea is seen above all in the fact that the depth of the crisis has reached an unprecedented point.

Generally speaking, a business cycle recurs in the capitalist economy; and the cycle has four different phases characterized with the essential nature of the capitalist economy and its law-governed movement. Further, in this process, the capitalist economy inevitably goes through a special phase of the social reproduction process--that is, the state of panic. The panic, which is a starting point of the business cycle and, at the same time, its terminating point, is to be described by the unceasing

frustrations and disruptions in the social reproduction process, and the tremendous tumults and confusions in the entire economic life. Thus the panic is seen more conspicuously in the catastrophic economic crisis in the subservient colonial nations.

The great leader Comrade Kim Il-song taught us as follows:

"South Korea's economy is further turning catastrophic under the influences of the economic crisis the capitalist countries are currently experiencing." ("Selected Works of Kim Il-song" Vol 7, p 154)

South Korea's economy is a subservient one which lives on foreign monopolies. It is facing a crisis that is becoming more catastrophic with each passing day.

Up to now, the South Korean economy has experienced four big economic depressions: the first was in the period 1959-1960; the second in the period 1963-1964; the third in the period 1971-1972; and the fourth in the period 1974-1975. The current crisis of South Korea's economy, which began early last year, may be regarded as the fifth depression.

Every one of the recurring South Korean economic crises has been serious; but the current one is the most catastrophic ever.

This proposition is to be borne out by "the index predicting the state of business," and "the rate of economic growth," by which are supposed to be capable of predicting and reflecting the state of businesses in South Korea comprehensively.

"The business forecasting index," which is supposed to reflect the state of the 18 indexes of the five economic fields, including the currency, production, investments, and trades, was 1.9 in December 1978; it fell to 0.6 in 1979. This is clearly indicative of the fact that the current catastrophic economic crisis is unprecedentedly critical.

Even in the view of the South Korean authorities themselves, who advocate that the falling of "the business forecasting index" to less than 1.0 would mean the emergence of the state of panic, the fact that "the business forecasting index" has fallen to less than 0.6 shows that the South Korean economy has not only fallen to the state of panic already but also come to face the most critical catastrophic crisis it has ever had.

The rapid fall of "the business forecasting index" in South Korea is significantly related with the unprecedented fall of "the economic growth rate," which is said to be reflecting the production index.

"The economic growth rate," which is a term often used in the capitalistic countries, represents the rate of increase or decrease in "the gross amount the national production." Therefore, the economic growth rate

can be said to directly reflect the entire movement of the national production, including the industrial and agricultural production.

In the fourth quarter period of last year, South Korea's "economic growth rate" showed a 10 percent decrease compared to that of the corresponding period of the previous year. In particular, the growth rate fell more conspicuously in the industrial field.

In South Korea today, the natural increase in labor force and the bankruptcy and downfalls of enterprises are causing annually an increase of several hundred thousand unemployed population. Under such a condition, a certain size of "the economic growth rate" is essential for maintaining the status quo of its economy. However, far from bringing about the essential "economic growth rate," South Korea's economic growth rate dropped last year by a double digit number. This will inevitably have serious effects on the overall economy of South Korea which is facing a catastrophic crisis.

The seriousness of the South Korean economic crisis may be seen more conspicuously when compared with the economic situations in the capitalist countries and other colonial subordinate nations.

The capitalist world today is facing an overall chronic economic crisis. Following the second oil crisis, in particular, the economies of the capitalist countries have failed to avert the serious recession, business depression, and business setback. The economic situations in those countries which are still within the economic system of the capitalist world are also suffering from a depression in production because of the vicious exploitation and plunders by the capitalist multi-nationality enterprises.

The economic situation in South Korea today is such that faces an economic crisis more serious than that of any other capitalist country or imperialist colonies. Nowhere else in the capitalist world, "the business forecasting index" and "the economic growth rate" are falling so rapidly as they are in South Korea.

Thus South Korea's economy is now falling into a whirlpool of the most serious crisis it has ever had since the [Korean] War and faces a wholesale bankruptcy. One of the important characteristics of the current South Korean economic crisis is to be found right at this point.

Another characteristic of the current South Korean economic crisis is that the economic confusion and catastrophe are seen very sharply in the overall economic life.

The great leader Comrade Kim Il-sung taught us as follows:

"The economy of South Korea which is under the occupation of the U.S. imperialists is in an uncontrollable state of catastrophe." ("Selected Works of Kim Il-song" vol 3, 2d edition, p 400)

The economic catastrophe and the state of panic are to be defined also by their depth, scope, and the degree of interruption and confusion in the business cycle.

The current economic crisis in South Korea is causing confusion and catastrophe in all the phases of the economic life as well as in all the phases of the social reproduction, including production, investment, commodity exports, foreign credit balance, prices, and the livelihood of workers, and these factors are acting and counteracting with one another while further precipitating the overall crisis.

First of all, the overall catastrophic economic crisis in South Korea can be found in the fact that the entire process of the production and distribution is in an extremely serious confusion.

In South Korea, the industrial production index is dropping while the production in all fields is decreasing unceasingly. The industrial production index, which is a most fundamental and primary factor that characterizes the overall economic condition, has become extremely unstable since last January. This trend became chronic when the second quarter began, and the index has been falling month after month. Thus the industrial production index in South Korea decreased by over 12 percent during the past one year period.

Such a phenomenon as this is seen conspicuously in the fields of the key industries and of the export industries, where the South Korean authorities have been concentrating their investments along the line of "the industrial high growth" and "the nurturing of the defense industry." The high degree of the fall of the industrial production index in these fields is clearly seen in the extremely low rate of facilities operation there.

The operation rate of the major facilities of the machine industry, lumber processing, shoe manufacturing and textile dropped to the general level of 30 to 50 percent. This fact is significantly related with the facts that the industrial production and commodity exports turned to depression, that the puppet government's scale of investments and private investments decreased, and that the workers' purchasing power rapidly declined.

In South Korea, not only production is dropping, but also prices are rising unprecedentedly.

During the past year, the South Korean authorities employed all the available ways and means to suppress inflation--which they called "the primary imminent task." However, commodity prices have risen greatly in

general. During the past one year period alone, the wholesale prices rose by 33.8 percent, and consumer prices 21.2 percent, they say. This figure is over the double of the 10 to 12 percent limit of "the price control level" set up by the South Korean puppet themselves, and it represents one of the highest price increases in the world.

The reduced figures announced by the South Korean authorities themselves are such as these. Therefore, in reality, it is crystal clear that the prices rose way above the announced level.

While the prices are rising, the entire commodity price system is being shaken greatly.

While sales became more difficult and the field of distribution faced a very complicated turmoil, the differences between the wholesale prices and the consumer prices generally reached 1.5 to 2 times, and the differences between the export-import goods prices and the domestic goods prices, agricultural products prices, and the industrial goods prices became greater. Even as for the prices of the same kind of goods, the differences among local prices and seasonal prices became tremendous.

The foreign exchange rate and the interest rate rose sharply and the crude oil price rose by over 50 percent. Under these conditions, the prices in South Korea are expected to rise more sharply this year than the last.

The steep rise in commodity prices and the confusion in the overall price system are destroying the purchasing power of the population and the circulation of capitals. They are paralyzing the relationships among enterprises as well as those among economic fields. Further, they are extremely damaging the normal cycles among all the factors of the reproduction, including production, consumption, distribution, and exchanges.

The overall catastrophe and confusion in the South Korean economy may be found also in the facts that the commodity exports decreased, and that the balance in the international payments hit the lowest bottom.

An economy's international bankruptcy crisis is one of the important aspects of the catastrophic crisis. In particular, in the case of the South Korean economy, whose degree of foreign dependence is incomparably high and which is clinging solely to the commodity exports for the monopoly capitals of the United States and Japan, the crisis becomes a fatal one.

In South Korea, the commodity exports are decreasing precipitously. During the past year, the decreases in commodity exports in each quarter period this year compared to the corresponding period of last year were, quantitatively. In the first quarter the decrease was 2.8 percent, in the second quarter, 3.8 percent, and in the third quarter, 5 percent. In monetary terms, too, the exports decreased this year compared to last year.

in the last year, the South Korean puppets' "commodity exports plan" was implemented with the amount exported as much as 2 billion dollars short of the target. This is leading the South Korean economy, which is faced with a catastrophe, to a more desperate dead end.

Because of the decrease in commodity exports and the failure in accomplishing "the commodity exports plan" in South Korea, the management activities of the export industry enterprises were destroyed, production dropped accordingly, facilities and labor force are in overabundance, and the production cost per commodity unit and its international economic power are being weakened.

The trade deficits in South Korea have reached its worst level ever.

The South Korean puppets themselves "predicted" that the trade deficits, which reached 4.3 billion dollars last year, would reach 5.5 billion dollars this year. But many observers say that they will reach 6 to 7 billion dollars. Such an increase in the trade deficits is rapidly weakening the overall working budget of the South Korean puppets, whose debts reached 20 billion dollars. Thus the South Korean puppets had a 4 billion dollar deficit, an awful one, in their working budget last year; and, it is said that the deficit will reach 4.7 billion dollars this year. Thus the increases in the trade deficits and in the working budget deficits resulted in a terrific decrease in their "pure foreign assets holdings," and their international credit with foreign nations is being impaired greatly.

The catastrophe of the South Korean economy in the international scene is also seen in the phase of the capitals transactions.

The introduction of foreign capitals, which constitutes the only vital element of the South Korean economy, is becoming harder and harder, and the requirements for the introduction process are becoming much harder to be met.

According to the data available, the total amount of the foreign capitals introduced into South Korea during the period from January to October last year was only 41.6 percent of the amount anticipated for the period.

Meanwhile, the principal and interest defrayment for the loans is increasing. It was 2.7 billion dollars in 1979 and rose to 3.2 billion dollars this year. Thus the foreign capitals invested in South Korea are showing a fresh tendency of being withdrawn. In short, South Korea today is facing a very grave phase of bankruptcy in the field of trades and capitals transactions.

The catastrophic character of the South Korean economic crisis is to be found also in its persistence.

The effects of the destructive actions of the economic crisis are to be defined not only by its seriousness and comprehensiveness but also by its persistence. Even when its depth and width are not changing much, the catastrophic crisis would bring about tremendous results when it is persistent for a long time.

The catastrophic crisis prevailing in the South Korean economy today has not only an unprecedented depth and width but also a greater persistence--far more persistent than any economic depression South Korea has experienced after the [Korean] War.

Each of the four occasions on which South Korea has had economic depression so far was generally for a period of no more than 10 to 15 months. However, the current economic crisis in South Korea started in January last year, is still continuing, and is expected to continue for a long time to come. It is not fortuitous that the South Korean authorities themselves are giving a cry of pain by saying that the current economic depression will continue till 1981.

The U.S. imperialists and the South Korean puppets are laughably attempting, in desperation, to straighten out the current economic catastrophe as soon as possible and make preparations for the so-called "fresh leaps in the 1980's." However, no matter what they may do, they would not be able to stave off the current catastrophic crisis. The catastrophic persistence of the South Korean economic crisis would become more enduring, while the socio-economic hardships will become greater.

All facts are indicative of the proposition that the South Korean economy today is suffering from a chronic crisis with an unprecedented tumults and confusion, and that South Korea's economy is facing with a bankruptcy internationally and internally.

The catastrophic crisis of the South Korean economy--which is worsening with each passing day--is an inevitable product of the colonial subordination policy pursued by the South Korean puppets under the instigation of U.S. imperialism. It represents a realistic proof of a total bankruptcy of South Korea's economy.

During the period under review, the South Korean puppets pursued the depend-on-the-foreign-forces policy in the field of economy as well as in other fields, and, through such a policy, they tried to accomplish something.

One of the actual examples to bear this out is the reorganization of the South Korean economic structure into an "export-preponderance type economic structure."

The "export-preponderance type economic structure" is a product of the "high growth" policy forcibly pursued by the traitor Pak Chong-hui, the late dictator, with the support from the "Yusin" system.

Following the reorganization of the South Korean economy into the "export-preponderance type economic structure," the degree of dependence on exports, which was 3.4 percent in 1960, rose to 35.8 percent in 1977, and the percentage of the commodity exports occupying in the "economic growth rate" rose up to 60 percent. Thus the commodity export became the primary objective of the "economic policies" in investments, monetary activities, and financing. And the mobilization and distribution of all the material, personnel, currency, and resources were conducted contingent to the commodity exports.

However, the formation process of the "export-preponderance type economic structure" was a process of deepening and expanding the economic contradictions prevailing in the colonial economic system.

"The export-preponderance type economic structure" brought about a terrific gap between the productive capacity of the export industry and the exporting capability.

The puppets, in their pursuit of the so-called "growth," continued investments above their capacity by introducing the U.S. and Japanese monopoly capitals limitlessly. Recently, in particular, more than 80 percent of the industrial investments was put into the heavy chemical industry erratically under the signboard of "nurture the defense industry" and "elevate to a higher level" the structure of export commodity. However, in South Korea, where there has been no history of a heavy chemical industry, nor the technological economic conditions essential for bringing about a fresh growth of the industry, it would have been utterly impossible to bring up the field of heavy chemical industry.

This has been borne out by a very low rate of facility operation of the heavy chemical industry.

According to the data available, the facility operation rates in South Korea in the past year were: 75 percent in the pig iron industry, 76.4 percent in non-iron metal industry, 60.4 percent in the production of industrial machines, and 21.5 percent in the ship building. The facility operation rate of the Ch'angwon Industrial Center, which is called "the face" of the South Korean machine industry, was less than 30 percent.

Such serious contradictions as these constitute one of the factors which are aggravating the catastrophic crisis of the South Korean economy today.

The colonial economic policy pursued by the South Korean puppets also brought about a sharp contradiction between the scale of currency supply and the productive capacity of "the domestic consumption industry."

The puppets introduced foreign capitals at random while crying out for "the high rate growth"; on the other hand, however, they ran wild to seek "the procurement of domestic capitals." Thus the South Korean puppets

stepped up their plunder of the population through taxation, and printed the paper money randomly to cause a limitless inflation. In this way, the total amount of currency issued at the end of the 1960-1979 period was 80 times as much as the total amount of currency issued at the beginning of the period; and the total amount of the currency in circulation at the end of the period was more than 100 times as much as that at the beginning of the period. Thus the increase in the total amount of currency issued during the period is 20 times as much as the increase in "the gross national production" announced by the puppets in tampered figures, while the increase in the total amount of currency in circulation during the period is 25 times as much as the increase in "the gross national product" announced by the puppets in tampered figures.

However, on the contrary, "the domestic consumption production" could not increase because the puppets controlled the price of the rice produced by the farmers and the wages of the workers at a low level and did their utmost to promote the export industry.

The contradictions between the productive capacity and the demand in "the domestic consumption industry" manifested themselves in a sudden increase in the nominal demand for the daily necessities and the decline in the productive capacity. These contradictions, combined with the depend-on-the-foreign-force characteristic and the vulnerability of the South Korean economy, which are displayed by "the export-preponderance type economic structure," are further aggravating the current economic crisis.

To make these serious contradictions and factors worse, the second oil crisis emerged. Thus the current South Korean economic crisis came about.

The overall catastrophe and confusion in the South Korean economy are making the workers' livelihood extremely bad and throwing workers into a great misery.

In South Korea today, the number of unemployed is increasing in a chain reaction. The number of those enterprises which became bankrupt and fell down because of the catastrophic economic crisis is increasing and, consequently, a great number of workers of the bankrupt enterprises are joining the rank of the unemployed.

In particular, in the cities of Masan, Ch'angwon, Pusan, Ulsan, Seoul, Inch'on, Kumi, and Iri, and in "the industrial centers" where the export industries are concentrated, "the dismissal storms" are coming much stronger.

Even according to the tampered data published by the South Korean authorities, the number of unemployed in the past year showed an over 35 percent increase over the previous year; and it is expected to increase this year by 100 percent.

A great number of the working people in South Korea, deprived of jobs, have no shelters nor food, and they are wandering about and begging, in starvation and poverty.

The livelihood of those workers who have jobs in South Korea is also in a dire plight. During the past year, the living cost of urban workers increased by as much as 30 percent in average because of spiraling commodity prices, while their nominal wage index remained at the level of 20 percent. This year the puppets froze the workers' nominal wages in order to shore up the economic catastrophe that is being aggravated with each passing day, while the prices went up by over 30 percent. Thus the livelihood of the workers got worse greatly. In fact, the livelihood of the South Korean workers today is the worst ever. The mass riots which broke out last year in Pusan and Masan were directly related to the miserable plight of the workers' living.

The substantial income of the farmers is also decreasing. Whereas the prices of agricultural produce are fixed continuously at the level of 60 percent of the production cost, the expenditures in the farming, including the farm management cost, are rapidly increasing. Thus substantial income of the farmers in the past year alone decreased by as much as 20 percent.

The economic circumstances of the urban middle class and the medium and small enterprises are being aggravated continuously.

The operation rate of the small and medium enterprises in South Korea last year was no more than 77.1 percent. A total of 2,848 small and medium enterprises reduced the rate of operation; a total of 463 small and medium enterprises stopped operation temporarily; and a total of 106 small and medium enterprises closed down entirely.

Thus the catastrophic influence of the South Korean economy, which is faced with a catastrophic crisis, upon the overall socio-economic life is becoming more and more serious.

In order for the South Korean economy to get over the current catastrophic crisis, the causes of the crisis must be eliminated and the economic structure must be reorganized on the basis of the principle of independence. In order to do so, the economic policy of depending on the foreign forces must be abandoned in the economic management and the national independence must be established firmly.

To bring about an economic cooperation and exchange between the north and the south is one of the important ways of shoring up the South Korean economy from the catastrophe.

The northern half of the republic has a strong material and technological power to forcefully help the South Korean economy. Thanks to the correct economic policy of our party and the government of the republic, an

independent national economy, which would never be shaken by any worldwide economic crunch, has firmly been established. Only when there are a many-sided economic cooperation and exchange between the north and the south, can the South Korean economy be saved and can the livelihood of the South Korean people who are suffering from the misery be stabilized and improved.

The South Korean authorities should not try to shore up their catastrophic economy by relying on foreign forces in implementing the policy of depending on the foreign forces, but to seek the way of effecting the cooperation and exchange between the north and the south.

To lead to a success the dialogue being conducted amid the intent enthusiasm and expectations is a primary condition for the realization of the many-sided cooperation and exchange between the north and the south. Only when the dialogue gets success, can the series of problems of the interests of the nation and the people be solved successfully, and can the correct way of bringing about the economic cooperation and exchange between the north and the south be found.

Today all the Koreans in the north and the south and overseas are intently expecting a success in the dialogue for reunification. They are paying keen attention to it with a tremendous concern.

At this juncture when we must do something good for our country and the people, any move by the South Korean authorities to ignore the intent desires and demands of the people would be condemned long in the history.

All the people in the north and south Korea will launch a firmly united struggle and thereby accomplish their fatherland's independent reunification and establish a stronger independent country without fail.

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